Mankind Displayed:

OR, THE

HISTORY

OF THE

Little World:

BEING

A Curious Collection out of the best Authors of the most wonderful and remarkable Things that have been performed by Men and Women in the several Ages of the World; together with select Observations, Philosophical Precepts, Maxims of State, &c.

Longum iter est per Præcepta, breve & efficax per Exempla. Seneca.

LONDON,

Printed, by *H. C.* for *Thomas Worlicott*, in *George-Yard*, in *Lombard-Street*, 1690.

BRITISH MUSEUM

THE PREFACE.

When the Almighty *had made the vast Fabrick of the* Universe; *composed of Fire, Air, Earth and Water, to glorifie his infinite* Wisdom, *and exalt his* Omnipotent Power; *he comprehended all in the short Epitome, the Little, though Noble Creature,* Man; *he set him upon the Stage of the World to act as a free Agent, and to be Lord over all: But some, like the Giants of old, climb'd the Hills to fight against their Maker; while others storm'd the Heavens with their humble Prayers and penitential Tears. And therefore to shew how well and ill Man has behaved himself is the Design of this ensuing Treatise: And certainly* the History

of Man *is so delightful a Subject, that it must be entertaining to all, and especially to the curious; for therein is contained the Marrow of true History, the greatest things that have been acted by the most famous Men and Women in the World. But some may say, these are but Collections, the Works of other Men: To which I Answer, That, as the Spiders* Web *is not the better because it is extracted out of its own* Bowels, *so neither is the* Honey *the worse because it is produced from several* Flowers: *Though but* Collections, *our* Examples *are Great and True, and far exceeding the Romantick and Phantastical Inventions of a Rambling Brain.*

IN-

INDEX.

Some Persons have unusual Fortune and felicity in their Affairs, Page 1
Persons from mean Extraction and low Fortune advanced to great Honor, 3
Various means of the Advancement of some Persons, 4
Presages to some of good and evil Fortune, 8
Some Persons warned of their approaching Fate, yet could not avoid it, 10
Some have unwarily procured their own Death and Downfal, Ibid.
Some Persons very unfortunate, 11
Of the Liberality and Bounty of some Persons, 12
Of one despising Riches, 13
The covetous Disposition of some, Ibid.
The Frugality of some great Persons, 14
Of the Hospitality of some People, Ibid.
Of the strange Customs of several Nations, 15
Of Atheists, 16
Of the Perfidiousness and Treachery of a Court-Favourite, 17
An Example of base Ingratitude, 20
An Example of Gratitude, 21
The peaceable, meek and merciful Disposition of some, 22
The Patience of some, and their power over their passion, 23
Some Persons have been improved, and well deported themselves in their Adversity, 25
Injuries easily forgotten and forgiven by some, 26
Of the bitter Revenges taken by some upon their Enemies, 27
Of the light and gentle Revengement of Injuries, 30
Some great Lovers of Justice, 32

The unchaste Life of some, and incestuous Marriages, Page 33
The singular Chastity and Modesty of some Persons, 36
Of Jealousie, 39
Of great Love between some Men and their Wives, 40
Parents great Love to their Children, 41
Of the Reverence and Love of Children to their Parents, 42
The Love of a Servant to his Master, 43
Some Men unnatural to Parents and Wives, Ibid.
Some Women are very unkind to their Husbands, 44
The Hatred among Brothers, 45
The cruel and bloody Dispositions of some, Ibid.
Severe Punishments upon Malefactors, 46
What strange Deaths some Men have died of, 50
Some Bodies keep long in Tombs uncorrupted, 52
How long some have lain in a Trance, and of some strangely saved from Death, Ibid.
Some have eaten Poison without any harm, 58
Some Persons strangely cured of Diseases, 59
Some have used to walk and do strange things in their sleep, 60
Some sleep much, others but little, Ibid.
How long one slept, 61
Extraordinary things that have happened to some Men, Ibid.
Some Men very compassionate, 62
The first Authors of divers famous Inventions; and the Works of some curious Artists, Ibid.
Of keeping Secrets, 65
Men of Industry and Haters of Idleness, 66
Of the innocent Life of some, 67
The exact Obedience of some to Superiors, Ibid.
The Fidelity of some to their Oath and Trust, 68
Some Persons great Lovers of Truth. 70
Pope Benedict *though raised to great Fortune, was not* [illegible]

unmindful of his low Beginning, Page 72
Of Religion, and the Reverence some great Persons have had for its Professors, 73
Of the several Extents of the Roman Catholick, and Protestant Religion, 76
Of the Reverence of some to Clergymen, and Benefactors to Churches, &c. 77
Of the early Appearance of Vertue and Learning in some young Persons, 80
Vitious youth reclaimed, and afterwards become very virtuous, 81
Reproofs taken patiently, though from Inferiors, 82
Some very mindful of humane Frailty, 83
How highly some prize their Liberty, Ibid.
Death received by some Persons with great Courage, 84
Some mighty expensive in their Apparel, Ibid.
Some great Gamesters, 85
Of great Eaters and Feasting, and great Drinkers, Ibid.
Great Misfortunes befal Men, when drunk. 87
The absurd and strange Follies of divers People, 89
Of the Abstinence of some from Food, 90
Of the inconstant Disposition of some, 91
Of Tributes and Taxes imposed by some Kings on their People, 92
Of the bold Theft of some, Ibid.
Of Persons of base Birth, who have assumed the Names of illustrious Persons, 93
The huge Ambition, and desire of Glory in some Persons, 94
Of Litigious Suits, 97
The vain-glorious boasting of some Men, Ibid.
Of the Art of Painting, 98
Some are apt to be guilty of those Faults they have reprehended in others, 99
Scorn and Scoffing, how rewarded by some Persons, 100
The Passion of Joy and its ill Effects, 101

Of the Passion of Grief, and its mortal Effects, P. 102
Of the good wishes of some, 103
Of the Apparition of Ghosts, 104
Many have been destroyed unwarily by rash speaking, 107
How some have suffered by their own Imprecations, 108
Some Men very affable and humble, Ibid.
Of Conscience and the Effects of it, 109
Of strange Recreations some delight in, 110
Of the Natural Production of Man, Ibid.
Of several strange Births in Women, 112
A Woman delivered of a Monster, 114
Many Persons have been observed to die on their Birth-days. Some Persons born with strange Marks upon them, 115
Strange Constitutions in some Bodies, Ibid.
How Nature supplies her own Defects, 116
Of the five Senses in Man, 117
Of the Senses and other Observations of the Soul and Body of Man, Ibid.
Particular observations on Man, 119
The numerous Issue of some People, 120
Of the Majesty, Beauty and Gravity in some Persons, Ib.
Of Beauty, 122
Of the signal Deformity of some, Ibid.
Of Giants and Dwarfs, 123
Of the incredible Strength of some, Ibid.
Of Strength, 124
Some Persons of very long Lives, 126
Some though aged, yet have renewed their Age, 127
Some People have changed their Sex, 128
Of the incredible Swiftness of some, Ibid.
Of the wise Sentences of some Learned Men, 129
The sundry Precepts of several Philosophers, 130
Some few Maxims of State, 133
The Contents of the Commission, for the Lord Lieutenant, or Lord Deputy of Ireland, 136

Some persons have unusual fortune and felicity in their Affairs.

Alexander the Great was a most fortunate and happy Prince in divers respects; he had *Philip* King of *Macedon* for his Father, the noblest Warriour in his time, and in his Youth he had for his Master and Governour (the Prince of Philosophers) *Aristotle*; besides which 'tis observed of him that he never gave Battle to any Enemy whom he did not at length overcome, never laid siege to any City which at last he did not take; nor never laid claim to any Nation or Kingdom which he did not subdue and bring under his subjection: He was but a little Man therefore was said of him,

Mens tamen in parvo corpore magna fuit.

Maud the Empress was so happy that she was the Daughter of a King, (*viz.*)

Henry the first, King of *England*; Mother of a King (*viz.*) *Henry* the second, King of *England*; and Wife of a King (*viz.*) *Henry* the Fourth, Emperour of *Germany*; therefore on her was made this Epitaph;

Ortu magna, viro major, sed maxima prole,
Hic jacet Henrici, filia, nupta, parens.

'Tis likewise said of *Charles* Earl of *Valois* that he was the Son of a King, Brother to a King, Uncle to a King, and Father to a King, and yet no King himself. [*Serle's* Hist. of *France*.

George Nevil, fourth Son of *Richard Nevil* Earl of *Salisbury*, was consecrated Bishop of *Exeter* when he was not twenty years of age, at which time he was made Lord Chancellor of *England*; he discharged both offices with singular care and prudence, to his great commendation, his great abilities of mind supplying his lack of age. [*Fuller's Worthies*, p. 273.

Thomas Bourchier was successively Bishop of *Worcester*, *Ely*, and Archbishop of *Canterbury*, so that he wore a Mitre full fifty one years, a term not to be parallelled

rallelled in any other perſon: he lived to ſee the Civil Wars between the two Houſes of *York* and *Lancaſter* begun and ended, having the honour to marry King *Henry* the Seventh to the Daughter of King *Edward* the Fourth, whereby both the ſaid Houſes of *York* and *Lancaſter* were firmly united. [*Fuller's Worthies*, p. 324.

'Twas a rare Inſtance of propitious Fortune that befell *Thomas Speramus*, who in one and the ſame year was conſecrated Biſhop, elected Cardinal, and alſo attained to the Popedom, by the name of *Nicholas* the Fifth.

Perſons from mean Extraction and low Fortune advanced to great Honour.

Cardinal Wolſey was but a Butchers Son in *Ipſwich*, who from ſervile Employments inſinuated himſelf into the favour of ſome Courtiers, by means whereof, and of his great ſagacity and diſpatch of Affairs, he was recommended to the favour of King *Henry* the Eighth, and by him raiſed to the higheſt Preferments both in Church and State; for he was not onely Cardinal, but alſo the

Pope's Legate *à latere*, Chancellour of *England*, and Archbiſhop of *York*, Biſhop of *Durham*, and Abbot of St. *Albans*, beſides many other Offices: he was grown to that exceſſive degree of Arrogance that he uſed to write, *Ego & Rex meus*; at length he fell into diſfavour with the King, and going down to his Archbiſhoprick at *York*, he was ſent for up by a Meſſenger from the King, and dyed on the way to *London* of a Lask at *Leiceſter* Abby, and was there interred.

Various means of the Advancement of ſome perſons.

Thomas Cromwel was born at *Putney* in *Suſſex*, his Father was a Blackſmith, and he dying, his Mother was afterwards married to a Sheerman; he was firſt preferred to Cardinal *Wolſey* in ſome mean Office, afterwards by ſtrange chance of fortune and various accidents, he was firſt Knighted by King *Henry* the Eighth, then made Maſter of his Jewel Houſe, then one of his Privy Council, then Maſter of the Rolls, then Knight of the Garter, and laſtly Earl of *Eſſex*, Great Chamberlain of *England*, and the King's

King's Vicegerent, to repreſent his own perſon, but after all theſe great honours he was beheaded. [*Baker's Chron* p. 412.

Sir *Walter Rawleigh*, born at *Budely* in *Devonſhire*, his introduction to the Court was upon this occaſion; this Captain *Rawleigh*, coming out of *Ireland* into the Engliſh Court, in good habit, (his Coathes being then a conſiderable part of his Eſtate) accidentally meeting Qu. *Elizabeth* walking one day, and ſhe ſcrupling to go over ſome plaſhy place, preſently *Rawleigh* caſt and ſpread his new pluſh Cloak over the ſaid place, whereon the Queen trod gently, rewarding him afterwards with many Suits, for his ſo free and ſeaſonable a tender of ſo fair a Foot cloth: thus an advantagious admittance into the firſt notice of a Prince is more than half a degree to Preferment: when Sir *Walter* found ſome hopes of the Queens favour, he wrote in a glaſs window obvious to the Queens eye,

Fain would I climb but that I fear a Fall.

her Majeſty eſpying it did underwrite,

If thine Heart fail thee do not climb at all.

'Tis moſt certain that afterwards this Knight came into great favour with Queen *Elizabeth*.

Some Kings to make a good Jeſt have advanced men in earneſt, for when amongſt many Articles exhibited to King *Henry* the Eighth, againſt *Gerald* Earl of *Kildare*, the laſt was, finally, *All* Ireland *cannot rule this Earl*; then quoth the King, *ſhall this Earl rule all* Ireland; ſo for his Jeſts ſake made him Deputy General of that Kingdom. 'Tis ſaid further of the ſaid Earl, that he being taxed before another Lord Deputy of that Kingdom, why he had committed ſo horrid a Sacrilege as to burn God's Church, (to wit the Cathedral at *Caſhel*) he made Anſwer, That he had never burnt the Church but that he thought the Archbiſhop had been in it, there being a deadly feud then between him and the Archbiſhop. [*Cambden's Remains*, p. 271.

In the Reign of King *William* the Second, a rich Abby being vacant, two Monks of the Convent became ſuitors to the King for the place, offering great ſums of money, and each of them outbidding the other; whereupon the King looking

looking about, and espying another Monk standing not far off, he asked him what he would give for the place, who answered, that he neither had any thing to give, nor would give any thing if he had it, but came onely to wait upon him back whom the King should please to appoint Abbot: well, said the King, thou hast spoken honestly, thou art fitter to be Abbot than either of these, and so he bestowed the place upon him *gratis*. [*Baker's Chron.* p. 49.

Much about the same time there was a Bishop who had the Collation of a rich Benefice (in his Diocese) fallen to him, whereupon he gave out, that he would install none therein unless they could resolve him who was *Melchisidech's* Father and Mother, several were puzled at the matter, and thought it inextricable, there being no mention made of them in the Old Testament. But one cunning Priest, apprehending the intrigue, comes to the Bishop, and privately brings with him two bags, one of Gold, the other of Silver, and acquainted the Bishop he thought he came the neareſt of any to resolve his question, and thereupon produced his bags, and

told him he thought the bag of Gold might be his Father, and that of Silver his Mother, wherewith the Biſhop was well ſatisfied, and ſo immediately gave him the rich Benefice.

Preſages to ſome of good and evil fortune.

Richard the Second, King of *England*, being at *Flint Caſtle* in *Denbighſhire*, and having received in thither *Henry* Duke of *Lancaſter*, he was by him thence conveyed to *Cheſter*, and being about to remove, they looſed a Greyhound of the King's, as was uſual whenſoever the King got on Horſeback, which Greyhound uſed to leap upon the King's Shoulders, and fawn upon him exceedingly; being looſed at this time, he leaped upon the Duke of *Lancaſter*, and fawned upon him in the ſame manner as he uſed to doe upon the King his Maſter: the Duke asked the King what the Dog meant by it, 'tis an ill and unhappy omen to me, ſaid the King, but a fortunate one to you, for by this he acknowledges thee to be King now, and that thou ſhalt reign in my ſtead, which in ſhort time came to paſs accordingly. [F *Speed's Hiſt. of Rich.* II. Pope

Pope *Paul* the Second, upon that very day he had promoted *Franciſcus Rovenus* to a Cardinalſhip, when by accident he was ſpeaking of it, I have this day, ſays he, choſen my Succeſſor, the event made it appear he had ſpoken the truth; for Pope *Paul* dying, *Franciſcus* ſucceeded him in the Popedom by the name of *Sixtus* the Fourth.

Alfred a King of the *Weſt Saxons* went out one day a hunting, and paſſing by a certain Wood he heard, as he ſuppoſed, the cry of an Infant from the top of a high Tree, he diligently inquired of the Huntſmen what that was, commanding one of them to climb the Tree, which being done, in the top thereof was found an Eagles Neſt, and therein a pretty ſweet faced Infant, wrapt up in a purple Mantle, and upon each Arm a Bracelet of Gold, (a ſign of the Nobility of its Parents) this Child the King carried along with him, and cauſed him to be baptized, and from the Neſt wherein he was found he gave him the name of *Neſting*, and after he had given him noble education, he advanced him to the dignity of an Earl: 'tis ſaid from hence the Earls of *Derby* give for the Creſt to their Arms the Eagle and Child.

Some perſons warned of their approaching fate yet could not avoid it.

A great Earl being at a Feaſt and very merry, there was brought him a Letter, wherein he was certified of a Plot againſt his Life; he would not give himſelf the leiſure of reading it then, but gave order, that as a thing ſerious it ſhould be deferred till the morrow, but neglecting that warning, he did not live to read it, for he was ſlain that night.

Some have unwarily procured their own death and downfall.

Certain 'tis that ſome good while before the Duke of *Buckingham*'s death, by the Knife of *Felton*, one Sir *Clement Throgmorton*, a Gentleman then living, and a very great Friend of the Dukes, adviſed the Duke to wear a privy coat of Mail, whoſe counſel the Duke received very kindly but gave him this Anſwer; that againſt any popular fury a ſhirt of Mail would be but a ſilly defence, and as for any ſingle mans aſſault he took himſelf to be in no danger, ſo dark

dark is deſtiny. [*Hiſt. of K. Charles* I.

Some perſons at *Syracuſe*, diſcourſing in a Barbers ſhop concerning *Dionyſius* the Emperour his great Tyranny, what, ſaid the Barber, do we ſpeak thus of *Dionyſius* under whoſe Throat ever and anon I hold a Raſor: aſſoon as *Dionyſius* was informed of this, he forthwith cauſed the Barber to be put to death, and ſo the Barber paid for his folly at the price of his life. Many have been undone by raſh ſpeaking, which made a Gentleman (impriſoned in the Tower for ſpeaking high Treaſon) ſay, *Vincula da linguæ, vel tibi lingua dabit.*

Some perſons very unfortunate.

'Twas obſerved, as it were, in the deſtiny of King *Henry* the Sixth of *England*, that although he was a moſt pious and good Prince, yet no enterprize of War did ever proſper where he was preſent. [*Baker's Chron.* p. 283.

There are many Examples of this kind, how an ill fate oftimes attends very juſt and good perſons, ſo that there is no avoiding our fate be it good or bad.

Of

Of the Liberality and Bounty of ſome perſons.

Sir *Julius Cæſar*, once Maſter of the Rolls, was ſo liberal to poor people, that 'tis ſaid, A Gentleman once borrowing his Coach, which was as well known to the poor as any Hoſpital in *England*, was ſo importuned by Beggars going through *London*, that it coſt him all the money in his pocket to ſatisfie their begging, ſo that he might have hired ten Coaches on the like terms.

'Tis ſaid of Pope *Alexander* the Fifth, that he was ſo bountifull to perſons of merit and vertue, that he uſed to ſay that he had been formerly a rich Biſhop and a poor Cardinal, but being Pope he was almoſt reduced to beggery.

'Tis credibly reported of one of the old Earls of *Derby*, being General, and having taken a Town beyond Seas, he freely gave to every Souldier the Houſe which every one ſhould firſt ſeize, whereupon one of his Souldiers, having broken into the Houſe of a Mint-maſter, where he found much treaſure, and thinking it to be much more than fell to

his

his ſhare, he acquainted the Earl therewith, to know whether he might keep it all to himſelf, and the Earl with a liberal mind anſwered, 'Tis not for my Honour to play Boys play to give and take, take thou all the money were it twice as much. [*Fuller's Worthies.*

Sir *Francis Bacon* Lord *Verulam* dyed very poor, though he had ſuch great Preferments, in regard of his great Bounty and Hoſpitality.

Of one deſpiſing Riches.

Ariſtides the great Athenian Lawgiver, and one who by his great valour and prudence had made the *Athenians* both rich and honourable, neglected the opportunity he had of making himſelf very rich, and alwaies lived magnificently, inſomuch that he dyed ſo very poor, that he left nothing behind to bury him according to his quality, ſo he was buried at the charges of the Commonwealth. [*Plutarch's Lives.*

The covetous diſpoſition of ſome.

Pope *Benedict* the Ninth was ſo extremely

tremely desirous of Gold, that he disposed of the Popedom it self to Pope *Gregory* the Sixth for a considerable summ of money.

Cardinal *Angelot* was so basely covetous, that by a private way he used to go into the Stable and steal the Oats from his own Horses; it happened that on a time the Master of his Horse going into the Stable in the dark, and finding him there, taking him for a Thief, he slew the Cardinal.

The Frugality of some great Persons.

Of *Lewis* the Eleventh, King of *France*, there is found, in the Chamber of Accounts at *Paris*, two shillings for Fustian to new sleeve his Majesties old Doubler, and three half pence for liquor to grease his Boots.

'Tis said of the Emperour *Augustus*, that he seldom wore any Cloaths but such as were spun at home, and made up by his Wife or Children.

Of the Hospitality of some people.

In *Italy* and *Spain* they are generally very

very Hoſpitable and kind, eſpecially to Strangers; for if one goes to view the Temples, Caſtles, Magazines, Buildings, or any other thing in that kind, or when you depart from the Houſe of your Friend where you firſt lodged, if you give any money as a gratuity, to the Watchmen, Workmen, or any other Servant of your Friends, you ſhall depart an Enemy inſtead of a Friend, for ſo great is their Hoſpitality, that they do all good Offices for a Stranger *gratis*. [*Howel's Letters.*

Of the ſtrange Cuſtoms of ſeveral Nations.

Pharamond was the firſt abſolute King of the *French*, and a Lawgiver amongſt them; 'tis ſaid that he was the maker of the Law called the *Salick Law*, by which the Crown of *France* may not deſcend unto Females; or as their ſaying is, fall from the Lance to the Diſtaff. [*Heylin's Coſmogr.* p. 177.

The *Old Iriſh* at every change of the Moon worſhipped her, bowed their Knees, and with a loud voice thus ſpake unto the Planet, We pray thee leave us

in

in as good eſtate as thou findeſt us. [*Speed's Maps*, p. 135.

The *Danes* uſed, when the *Engliſh* drank, to ſtab them, or cut their Throats, to avoid which villainy the party then drinking, requeſted ſome of the next unto him to be his ſurety, or pledge, whilſt he paid Nature her due; hence have we our uſual cuſtome of pledging one another.

Of Atheiſts.

The *Perſians* never ſee their Children till they be ſeven years old, for this reaſon, that they may be better able to bear their death in caſe they die when they are very young.

The *Thracians* do celebrate the birth of any with mourning, and their funerals with joy, in reſpect they are born to trouble, and when they die they are at reſt from all miſeries [*Howel's Letters.*

Alphonſus the tenth, King of *Spain*, would uſually blame Providence, and ſay, that had he been preſent with Almighty God in the Creation of the World, many things ſhould have been better ordered and diſpoſed than they were.

John

John King of *England*, having been a little before reconciled to the Pope, and then receiving an overthrow in *France*, in great rage cried out, that nothing had proſpered with him ſince he was reconciled to God and the Pope. Another time the ſaid King *John* ſeeing a fat Stag opened, jeſtingly ſaid, ſee how proſperouſly this Beaſt has lived, yet never heard Maſs. 'Tis ſaid he was a very irreligious and unmercifull Prince, and a great oppreſſor of his people; he was poiſoned by a Monk of *Swinſtead Abbey* in *Lincolnſhire*. [*Speed's Hiſt. of K. John.*

Of the perfidiouſneſs and treachery of a Court-Favourite.

There is nothing under the Sun more deteſtable than a Traytor, who is commonly followed with the execrations and curſes of thoſe very men to whom his Treaſon hath been moſt uſefull, all men being apt to believe that he who hath once expoſed his Faith to ſale ſtands ready for any Chapman as ſoon as any occaſion ſhall preſent it ſelf.

King *Edgar* of *England* hearing of the admirable beauty of *Alfrida*, the onely Daughter

Daughter of *Ordgarus* Duke of *Devonshire* (founder of *Tavestock Abbey* in that County) sent his great Favourite, Earl *Ethelwood*, (who could well judge of Beauty) to try the truth thereof, with Commission (if he found her such as fame reported) that he should seize her for himself, and he would make her his Queen; the young Earl having arrived at her Fathers house, and being brought into her presence, upon immediate sight of the young Lady he was so surprized that he declined the King's command and wooed her for himself, and had procured her Fathers good will in case he could obtain the King's consent; hereupon the Earl posted back to the King, relating to him that the Maid was fair indeed, but nothing answerable to the fame that went on her, yet desired the King that he might marry her, as being her Fathers Heir thereby to raise his Fortune; the King consented, and immediately the Earl posted back, and demanded the young Lady in Marriage from her Father, acquainting him that he had gained the King's consent for so doing; whereupon the Marriage was solemnized with splendor and magnificence,

cence, which made the fame of her Beauty ſpread abroad more than before, inſomuch that it reached the King's ear, ſo that the King (much doubting that he had been abuſed) meant to try the truth himſelf, and thereupon taking occaſion of hunting in the Duke's Park, the Duke invited the King to a Noble Entertainment at his Houſe, whoſe coming Earl *Ethelwood* ſuſpecting, he acquainted his Wife with the wrong he had done both her and the King, and therefore to prevent the diſpleaſure of the King, upon that occaſion, entreated her, by all the perſwaſions he could uſe, to cloath her ſelf in ſuch attire as might be leaſt fit to ſet her forth and to eclipſe her Beauty; but ſhe conſidering within her ſelf, that then was the time to make the moſt of her Beauty, and deſirous to be a Queen, ſhe would not be acceſſary to her own Injury, but decked her ſelf in her richeſt Ornaments, which ſo improved her Beauties that the King was ſtruck with admiration at the firſt ſight of her, and reſolved to be fully revenged upon his perfidious Favourite; yet diſſembling his paſſion till he could take him at advantage, (the King at length having

having an opportunity) he then with a Javelin thruſt him through, and having thereby made the fair *Elfrida* a Widow he took her to be his Queen. [*Speed's Hiſt.* p. 388.

An Example of baſe Ingratitude.

One *Humphrey Baniſter* was brought up and exalted to promotion by the means and intereſt of *Stafford* Duke of *Buckingham*, his Maſter, the Duke being afterwards driven to extremity, by reaſon of the ſeparation of his Army, which he had muſtered againſt King *Richard* the Uſurper, knew not where to retire with more ſafety (as he thought) than to this *Baniſter's* Houſe, ſuppoſing he would prove to him a moſt truſty Friend, and would keep him ſecret till he could find a fit opportunity to go beyond Seas: preſently after there was a thouſand pounds propounded as a reward to him that could bring forth the Duke, whereupon this ungrateful Traytor, upon great hopes of gaining ſo great a ſumm, betrayed the Noble Duke, his Benefactor, into the hands of *John Mitton*, Eſq; High Sheriff of *Shropſhire*, who

who thence conveyed the Duke to the City of *Salisbury*, where King *Richard* then was, and ſoon after the Duke was put to death; but as for that perfidious Monſter the vengeance of God purſued him, for preſently after his eldeſt Son fell mad and dyed in a Boars Sty, his eldeſt Daughter was ſuddenly ſtrucken with a Leproſie, his ſecond Son became ſtrangely deformed in his Limbs, and lame, his youngeſt Son was drowned in a puddle, and he himſelf was arraigned for a Murder, but being found guilty of Manſlaughter onely, he was ſaved by his Clergy: as for the thouſand pound King *Richard* would not give him a farthing of it, ſaying he that was untrue to ſo good a Maſter, muſt needs be falſe to all others. [*Stow's Annals* p. 465.

An Example of Gratitude.

Sir *William Fitzwilliams*, the Elder, being a Merchant Taylor, and Servant ſometime to Cardinal *Wolſey*, was afterwards choſen Alderman of *Broadſtreet* Ward in *London*, *Anno* 1506. going afterwards to dwell at *Milton* in *Northamptonſhire*, in the Fall of the Cardinal his former

former Master, he gave him kind Entertainment at his House in the Countrey, for which, being called before the King, and demanded how he durst entertain so great an Enemy to the King and State, he answered mildly, That he had not wilfully or contemptuously done it, but onely because he had been his Master, and partly the means of his greatest Fortunes: the King was so well pleased with his ingenuous Answer, and saying himself had few such Servants, he immediately Knighted him, and made him one of his Privy Council. [*Stow's Annals.*

The peaceable, meek and merciful disposition of some.

'Tis said of the Sister of *Edward* the Third, King of *England*, and married to *David* King of *Scots*, that she was familiarly called *Jane Make-peace*, both for her earnest and successfull endeavours therein.

At *Fez*, the great City of *Morocco*, in *Africk*, they have neither Lawyers nor Advocates, but if there be any controversies amongst them, both parties, Plaintiff

Plaintiff and Defendant come before their *Alfakin*, or Chief Judge, and at once without any farther appeal or delay the Cause is heard and ended.

The Lord Treasurer *Burleigh* was wont to say, that he overcame envy and evil will more by patience and peaceableness than by pertinacy and stubbornness; and his private Estate he so menaged that he never sued any man, neither did ever any man sue him, whereby he lived and died in glory.

Quintus Fabius Maximus was of that meek and mild disposition throughout his whole life, that he was commonly called the Lamb. *Roman History.*

The patience of some, and their power over their passion.

Augustus Cæsar, walking near the skirt of a Wood, with one single man, by chance a wild Boar had broken the place of his restraint, and seemed fiercely to run directly towards the Emperour, his Man, in whom at that time there was more of fear than of prudence, consulting his own safety, took hold of the Emperour and placed him before himself,

for

for which indiſcreet Action *Auguſtus* never diſcovered any ſign of anger, or offence he had taken at it, but rather imputed it to his timidity.

King *Henry* the Sixth of *England* was of that admirable patience, that being diſpoſſeſſed of his Throne, and taken Priſoner, he onely ſaid, to one who abuſed and ſtruck him, you wrong your ſelf more than me in ſtriking the Lord's Anointed.

Pericles a famous Athenian Philoſopher, being in the Market-place, was railed at and groſly abuſed by a baſe fellow, and going home at night this lewd Varlet followed him, and railed at him all the way home, and defamed him, notwithſtanding which, when *Pericles* came to his Houſe, it being dark he called to his Man and bade him light the Fellow home, leſt it being night he ſhould loſe his way.

'Tis ſaid that *Philip* the Second King of *Spain*, having written a Letter with his own hand, with much ſtudy and labour, to be ſent to the Pope, when he asked for ſand to be caſt upon it, his Secretary half aſleep, poured the Ink in the Standiſh upon it inſtead of the ſand,

this would have put moſt into a fury, yet behold a Perſon of ſo great Eminency bare it patiently, without ſpeaking one angry word to his ſervant.

Biſhop *Cowper's* Wife, being a froward woman, ſhe, leſt her Husband ſhould prejudice his health by his overmuch ſtudy, when he was compiling his famous Dictionary, one day (in his abſence) got into his Study, and took all the Notes he had been for eight years a-gathering, and burned them, whereof when ſhe had acquainted him, he onely ſaid, Woman, thou haſt but put me to eight years ſtudy more.

Some perſons have been improved, and well deported themſelves, in their adverſity.

Diogenes the Philoſopher, being baniſhed his own native Countrey, fell to the ſtudy of Philoſophy, and became Excellent therein, which before he minded not.

Ingenium ſæpe mala movent.

Injuries easily forgotten and forgiven by some.

When *Aristotle* was asked what grew old soonest, and what latest, Benefits, said he, and Injuries; for most persons are apt to be forgetfull of Good-turns, but generally very mindfull of Injuries.

Doctour *Cranmer* (Archbishop of *Canterbury*) his mildness and gentleness in pardoning wrongs was so great, that it grew into a Proverb, *Doe my Lord of Canterbury a shrewd turn, and then you shall be sure to have him for your friend while he lives.*

One of the Dukes of *Orleans*, while he was Duke, had many Enemies; and afterwards, coming to be King, he was asked, Why he did not revenge himself of his Enemies while he was Duke? To which he replied, That it did not suit with the Majesty of the King of *France*, to revenge the Injuries done to the Duke of *Orleans*. [*Sere*'s History of *France*.

'Tis said of the Earl of *Carnarvan*, That he, being in a Coffee House, and accidentally falling into discourse with a Doctour of Physick, the Doctour told him,

him, he lyed: the Earl, though a Person of much Honour and Courage, without taking any offence at it, mildly said, Doctour, I had rather take the Lye of you twenty times, than Physick once.

[*Humane Prudence.*

Cardinal *Wolsey*, being incensed against one of the Lords of the Privy Council, said to him in the Council Chamber, in *White-hall*, Thou art the veryest Fool in the Council: When the said Lord, without taking notice of it any farther, onely said, God be thanked my Master has but one fool here.

Of the bitter Revenges taken by some upon their Enemies.

An *Italian*, having got his Enemy into his power, he told him, there was no possible way for him to save his life, unless he would immediately deny and renounce his Saviour *Jesus Christ*: the never timorous Wretch, in hopes of mercy from his cruel Adversary, did it; when the other forthwith stabbed him to the Heart; saying that he had then a full and noble revenge, for he had killed at once both his Soul and Body.

George the firſt Duke of *Buckingham*, having denyed one Lieutenant *Felton* twice a Captain's Commiſſion, the ſaid *Felton* acted this Revenge; on *Saturday*, *Auguſt* 23. 1628. for he being then in the Duke's houſe at *Portſmouth*, after Breakfaſt the Duke going out, one Colonel *Fryer* ſtepped before him, and ſtopping him upon ſome buſineſs, the ſaid *Felton* being behind, made a thruſt with a common tenpenny Knife, over *Fryer*'s Arm, at the Duke, which lighted ſo fatally that it ſlit his Heart in two, the Knife was left ſticking in his Body; the Duke took out the Knife, and threw it away; and laying his Hand on his Sword, drew it half out, and ſaid, the Villain hath killed me (meaning as ſome think Colonel *Fryer*) for there had been ſome difference betwixt them; ſo, reeling againſt a Chimney, he fell down dead: the Dutcheſs, being with Child and hearing the Noiſe below, came in her Night Dreſs from her Bed-Chamber, which was in an upper Room, to a kind of Rail, and thence beheld him weltring in his own Bloud: *Felton* had loſt his Hat in the Crowd, wherein there was a Paper ſewed, in which he declared, that the

reaſon

reaſon which moved him to the Act, was no grudge of his own, though he had been far behind for his pay, and had been put by his Captain's place twice; but in regard he thought the Duke an Enemy to the State; becauſe he was branded in Parliament; therefore what he did, was for the publick good of his Countrey: he was going to his Horſe, which was tyed to a Hedge hard by, but being amazed he miſſed his way, and ſo ſtruck into the Paſtry, and boldly confeſſed 'twas he had done the Deed, and ſo he was in their hands, whereupon he was carried to Priſon, and was tryed, found guilty, and executed for it. [*Hiſtory of King* Charles *the Firſt*, [Howel's *Letters*, p. 142. § 5.

In the Iſle of *Majorca*, a Lord's Slave being by him beaten ſeverely, the Slave reſolved upon a Revenge, which he thus tragically acted; the Lord one day being gone abroad, the Slave preſently ſhut to the door, and made it faſt, and then went and violated the Honour of his Lady: and the Lord returning back, knocked at the door to get in, but the Slave reviled him, and threw his Lady and two of his young Children out at

the Castle windows, and stood ready to doe the like with the third and youngest Child; whereupon the Lord, seeing the ruine of all his Family but this one, begged heartily of the Slave, to save the Life of that little one, which the cruel Slave absolutely refused, unless his Lord would cut off his own Nose; the pitifull Father accepted of the condition, and had no sooner performed it, but the bloudy Villain first cast the Infant down headlong, and then himself in a barbarous bravery. [*The Treasury of Ancient and Modern Times*, l. 2. c. 10. p. 135.

Of the light and gentle revengement of Injuries.

Light Injuries are made none by a not regarding, which with pursuing to revenge grow both to height and burthen: 'tis Princely to disdain a wrong; and, they say, Princes (when Ambassadours offer Indecencies) do not use to chide them, but deny them Audience; as if Silence were the way Royal to revenge a wrong.

A certain Jeweller having sold the Wife of *Galenus* the Emperour counterfeit

feit Jewels inſtead of true ones, the Empreſs, being told of the Cozenage, was mightily incenſed againſt the Jeweller, and requeſted the Emperour that he might have ſome juſt puniſhment inflicted on him; upon this the Emperour commanded, that he ſhould be expoſed to a Lyon, to be torn in pieces, upon which, the day of Execution being come and the Malefactour brought near the Lyon's den, while the ſaid Impoſtour fearfully, and the People greedily expect that ſome fierce and terrible Lyon ſhould be let out of his Den to devour him, the Head of a Man onely appeared from the Den, and 'twas a Cryer, who by the Emperour's order proclaimed theſe words, He has played the Chear, and now he is cheated himſelf.

'Twas the ſaying of a Wiſe man, That when an Injury is done a Man, and 'tis not in his power to revenge himſelf of it, 'tis beſt to diſſemble, or take no notice of it, but when 'tis in his power to revenge it, then ought he generouſly to forgive it.

Some great Lovers of Justice.

Queen *Mary*, the first of *England*, caused the Lord *Stourton* (for a Murther by him committed, and of which he was found guilty, and sentenced to be hanged) to be executed accordingly, having this onely favour, to be hanged in a Silken Halter. [*Doctour* Burner's *second History of the Reformation*, *Life of Queen* Mary.

Henry the second, King of *France*, commanded, That a Man who had privily offended him, should be laid in Prison, without telling why: the Judges, upon his application to them, set the Prisoner at liberty, having first delivered their opinion to the King, who again commanded, that he should be put to death, having, as he said, found him tardy in a foul and hainous offence, which he would not have to be divulged; the Judges, for all that, would not condemn him, but ordered the Prison doors to be set open to let him forth; 'tis true, that the King caused him to be taken afterwards and thrown into the River *Seines* without any form of Law, to avoid tumult;

mult; but the Judges would not condemn a perſon where no proof was made that he was guilty of ſuch Offence.

[*A French Hiſtorian.*

The Caſuiſts ſay, That he that lyes with his Siſter commits Inceſt; but he that marries her ſins higher, by applying God's Ordinance to his Crime; ſo doubtleſs he that commits Murther by the Sword of Juſtice aggravates that Crime to the utmoſt: This was ſpoke by the Lord *Digby*, upon the Earl of *Strafford's* Impeachment.

The unchaſt Life of ſome, and inceſtuous Marriages.

Eugenius, the third King of *Scotland*, made a moſt beaſtly Act, which appointed the firſt night's lodging with the new married Woman to appertain to the Lord of the Manour; this infamous Law was repealed by King *Malcome*, *A.*1057. granting the Husband liberty to redeem the ſame, by payment of an half Mark of Silver, which Portion they call, *Marchetas Mulierum*, and is yet diſponed by Superiours, in the Charters they give to their Vaſſals. [*Hiſt. of the Church of* Scot. lib. 2. p. 29.

One *Walter* Bishop of *Hereford*, in the Reign of *William the Conquerour*, attempting to force the Chastity of a Woman (who being a Sempstress was, out of pretence of cutting out of work, brought up into his Chamber) was by her, with her Scissars, thrust into his Belly, of which he dyed.

There was a Man in *Arabia* who had fifteen Sons and one Daughter, now this Daughter was common to all her Brothers, (Incest it seems in that Countrey being allowed of) who at length being tired with their continual company, she devised a means to rid herself, or at least to ease herself somewhat of that trouble; and therefore, whereas the Custome was, that he which went in, left his Staff always at the door, to prohibit any of the others entrance; she got like Staves, and always having one of them at the door, was disburthened of their importunity; every one that came still thinking some other had been there before them: but they being once all together, one of them stole from his fellows, and finding a Staff at the door, accused his Sister to his Father of Adultery, whereof upon discovery of the naked truth of the matter, she

ſhe was cleared. [*Heylin's Coſm. Arabid.*

There was a young Man, the Son of a Widow, who would fain have debauched his Mother's Maid, whereof when the Maid had acquainted his Mother, the Mother, to be ſatisfied of the truth thereof, bid the Maid to appoint him a Night to come to her Bed, which ſhe having done, his Mother, at the Night appointed, went into the Maids Bed, there to meet with her Son, and to give him a ſevere chiding, for being ſo wicked; the young man came at the Night appointed to the Maids Bed, where it ſeems the Mother, being overcome with Luſt, together with the deluſions of the Devil, ſhe ſilently admitted her Son, and unknown to him was at that time got with Child, and at the uſual time ſhe was delivered of a Daughter, who at length being grown up to Womans Eſtate, was (by ſtrange Chance of fortune) unknown married to this young Man, who was his Siſter, and Daughter, as well as his Wife.

There was a *Roman* Empreſs ſo exceſſively incontinent that 'twas obſerved of her, ſhe would admit ſeveral men to her Embraces after ſhe had conceived with Child.

Child by her own Husband, but not before, for this reason, lest the Father of the Child might be discovered by the Countenance of the Child. [*Howell's Letters.*

In *Turkey* they allow seven or eight Wives to each Man: the *Turks* are much addicted to Venery, and so are the *Neapolitans*; for 'tis observed there are several thousand Curtesans in that City; 'twas in this place they say the *French-Pox* was first ingendred.

The singular Chastity and Modesty of some Persons.

'Tis said of King *Edward the Confessour* (who was so pious and religious a Prince) that he was the first King of *England* who had the Blessing of God given him of Curing the King's Evil, and since derived (under God) from him successively to the Kings of *England*; that he was so reserved and chast as to carnal Lust, that Queen *Emme* his Consort declared after his death, that in the several years she had been married to him, she never knew him carnally: some will say, it proceded from debility of nature in him, but

but moſt agree 'twas his great Chaſtity; nay ſome Divines have been of opinion, that it becomes the ſin of Luſt in a Man to know his own Wife carnally once after ſhe has conceived with Child by him; Marriage being chiefly intended for the propagation of mankind in an orderly method. [*Heylin's Coſmogr. Ed. the Confeſſour.*

Queen *Zenobia* was ſuch a preciſe piece of Modeſty, that after ſhe had conceived with Child, ſhe would not admit her Husband to know her carnally.

[*Howell's Letters.*

A Queen of *England* before the Conqueſt, having hard labour of a Child, ſolemnly vowed, ſhe would never after admit her Husband to her Embraces, for that ſhe would never undergo the like Sorrows again, whereupon ſhe retired into a Nunnery.

Thomas, Arch Biſhop of *York*, in the Reign of *Henry* the Firſt, King of *England*, falling very ſick, ſent for Phyſicians to apply ſome proper remedies for his Cure, but they all told him, nothing would doe him ſo much good as to accompany with a woman, but he replied, the remedy would be worſe than

than the diſeaſe, and ſo dyed a Virgin.

There was a Woman in *Holland* ſo exceeding modeſt and chaſt that 'tis ſaid of her, ſhe never ſo much as kiſs'd any Man but her Husband; for he having a very ſtinking breath, and being at length told ſo by ſome others, he asked his Wife why ſhe had never told him thereof, to the end he might have remedied it; to which ſhe innocently replyed, Truly I thought all other Mens breaths had ſmell'd ſo.

A grave Miniſter in *Holland*, having occaſion, went into a Ditch to eaſe himſelf, where being unwarily ſurprized by ſome Women of his Pariſh walking that way, he was ſo aſhamed thereupon that he did never after ſhew his Head in publick or come into the Pulpit, but pined himſelf away with Melancholy.

Lucretia, a *Roman* Lady, was a great pattern of Chaſtity, who, for that ſhe was raviſhed by King *Tarquin*, deſtroyed herſelf, on whom was made this Diſtich,

Unfortunate Lucretia, *thy chaſt mind,*
By life nor death, ſhall vindication find.

[Roman Hiſtory.

In

In *Spain* the Women of Quality uſually when they appear abroad have their Faces covered with a Veil.

Of Jealouſie.

In *Italy* the diſeaſe of Jealouſie is epidemical, for they are great Imbracers of pleaſure, which may proceed from the luſcious rich Wines and luxurious Food, Fruit and Roots, wherewith the Countrey abounds, inſomuch that in ſome places Nature may be ſaid to be *Lena ſui*, A Bawd to herſelf. The Cardinal *de Medici*'s Rule is of much authority amongſt them, That there is no Religion under the Navel: and ſome of them are of the opinion of the *Aſians*, who hold that, touching thoſe natural paſſions, deſires and motions, which run up and down in the blood, God Almighty and his Handmaid Nature did not intend they ſhould be a torment to us, but to be uſed with comfort and delight.

'Tis ſaid that an *Italian*, having a handſome Wife, whom he ſuſpected to be diſhoneſt, but could not convince himſelf thereof by an Overt Act, grew at length ſo extremely jealous of her, that he cauſed

fed himself to be gelded, with this design, that if from thenceforth his Wife should prove with Child, she might be palpably convinced of her dishonesty.

Procris having a jealous Suspicion of her Husband *Cephalus*, that he was inflamed with the Love of some other Woman, she followed him into the Fields where he went a Hunting one day, and hid herself in a Bush, that she might privily observe what her Husband did, and unhappily stirring in the Bush where she was, *Cephalus* observing it, and supposing it was some wild Beast, he shot an Arrow into it, and slew her.

There have been sad effects of Jealousie.

Of great Love between some men and their Wives.

From the Nuptial Sacrifices of old, the Gall was always wont to be taken away and cast upon the ground, to signifie that betwixt the new-married couple there should be nothing of bitterness or discontent.

Edward the First, King of *England*, warring in the Holy-land, was by a desperate *Saracen* unhappily wounded in the

the Body with an impoiſoned Knife, which had certainly proved mortal, had not Queen *Elizabeth*, his Wife, out of her unſpeakable love to him, ſucked out the poiſon of his Wounds with her Mouth, whereby ſhe effected the Cure, which otherwiſe had been incurable.

[Speed's *Hiſtory of* Edw. *the Firſt.*

In ſome parts of the *Indies* thoſe Wives do live in perpetual Infamy who will not throw themſelves into their Huſbands funeral Piles, and ſo bear them Company into the other World.

Parents great love to their Children.

Charles the Great, King of *France*, was ſo great a Lover of his Sons and Daughters, that he never dined or ſupped without them; he went no whither upon any Journey, but he took them along with him; and when he was asked why he did not marry his Daughters, and ſend his Children abroad to ſee the World; his Anſwer was, that he was not able to bear their abſence.

Socrates, the great Philoſopher, was ſurprized by *Alcibiades*, childiſhly ſporting with his Son; and when he was

ſuffi-

sufficiently derided upon that accoun
by *Alcibiades*; you have not, said he
such reason as you do imagine, to laug
so profusely at a Father playing with hi
own Child, seeing you know nothin
of that affection which Parents have t
their Children, pray contain your sel
then till you come to be a Father you
fel[illegible] when perhaps you will be found a
ri[illegible]lous as I now seem to you to be.

the Reverence and Love of Children to their Parents.

Sir *Thomas Moore*, being Lord Chancellour of *England* at the same time that his Father was a Judge of the King's Bench, he would always when he came to *Westminster* to Court, go first to the King's Bench, and ask his Father Blessing, before he went to sit in the Chancery.

When *Edward* the First, King of *England*, heard of the Death of his onely Son, he took it grievously as a Father, but patiently as a Wise man; but when he understood shortly after of the Death of King *Henry* the Third, his Father, he was wholly dejected and comfortless;

where-

whereat when *Charles*, King of *Sicily*, (with whom he then ſojourned in his return from the Holy-Land,) greatly marvelled, King *Edward* ſatisfied him thus; God, ſays he, may ſend me more Sons, but the Death of a Father is irrecoverable. [*Hiſtory of King* Edward *I.*

The Love of a Servant to his Maſter.

A Gentleman's Servant in *France*, knowing his Maſter ſhould be killed, watching the opportunity, he took his Maſter's Cloaths, and laid him down in the Bed where his Maſter uſed to lie, and when the Executioner came to kill his Maſter, he ſuffered himſelf to be killed in his ſtead.

Some Men unnatural to Parents and Wives.

Nero, the Cruel Emperour of *Rome*, moſt inhumanely cauſed his good Mother *Agrippina* to be killed, and then had her Belly ript open, to ſee where he lay in her Body: he laid it no nearer his Heart than to ſay that, He did not think he

he had had ſo handſome a Mother.

The aforeſaid *Nero*, being incenſed againſt his Wife, gave her ſuch a kick with his Foot upon her Belly, being with Child; that thereof ſhe inſtantly dyed. This *Nero*, 'tis ſaid, cauſed the Great City of *Rome* to be burned, and when 'twas in its flames, he laughed heartily, ſaying, If he might not be remembred for good, he would for Evil. 'Tis ſaid farther of him, That when he was buryed, the Devils did ſo haunt about the place where his body lay, that the Inhabitants were forced to dig it up, and bury it in ſome remote place. [*Roman Hiſtory, in the Life of* Nero.

Some Women are very unkind to their Husbands.

A Gentleman having invited ſeveral Friends to Dinner, and they going to ſit down at the Table, his Wife coming to Dinner, but being angry at ſome thing; on a ſudden ſhe overthrew the Table, and tumbled down all the Meat underfoot; whereof when his Friends took notice, he ſaid, Gentlemen, there none of you but has his Croſs, and one thing

thing or other wherewith to exerciſe his Patience; and, for my own part, this is my chiefeſt Croſs; for were it not for this Shrew my Wife, I ſhould have been one of the happieſt men in the World.

Many Examples of this Nature.

The hatred among Brothers.

Sir *George Sands* of *Kent* had two Sons, the younger of which murthered his elder Brother as he lay by him in Bed, having no apparent cauſe given him either by his Father or Brother, for which he was ſoon after condemned, and executed at *Maidſtone* Aſſizes.

The cruel and bloudy Diſpoſitions of ſome.

The barbarous and inhumane Maſſacres in *France* and *Ireland* were dreadfull Examples thereof.

In *Scotland*, in a place called *Kyle*, there is a Rock about twelve foot high, and as much in breadth, 'tis by the *Scotch* men called the *Deaf-Craig*; for though a man call never ſo loud, or ſhoot off a Gun on the one ſide, yet his fellow

fellow on the other ſide cannot hear the noiſe, ſome perſons hearts are as hard and deaf as this Rock.

One *Mackdonald*, a notorious Robber in *Scotland*, among other his barbarous Cruelties, cauſed Horſe ſhoes to be nailed to the Soles of a Widows feet, becauſe in her grief ſhe had ſworn to report his great wickedneſs to the King; this Villain, being afterwards taken, was firſt by the Order of *James* the Firſt, King of *Scotland*, ſhod in like manner as he had ſerved the Woman, and afterwards beheaded. [*Drumond's* Hiſtory of *Scotland*, p. 15.

Severe puniſhments upon Malefactours.

Among the *Tartars* they uſed to beat the Soles of their Feet with great Clubs, that ſo the Veins which aſſemble there might convey the pain to all other parts of the body.

In *Barbary* they had a ſort of Engine to puniſh Malefactours, whereby they were preſently cut in two parts, the uppermoſt of which was immediately clapt on a Red-hot Gridiron, that ſeared up

the

the Veins, whereby they were a ſhort while kept in extreme pain, and while the upermoſt part was thus barbarouſly uſed, they threw the nethermoſt to be devoured by Beaſts before their Eyes.

The grievous torture of Monſieur *Ravilliac*, for killing *Henry* the Fourth, King of *France*, was inflicted on him as followeth. King *Henry* going one afternoon to the *Baſtile*, to ſee his Treaſure and Ammunition, his Coach ſtopp'd ſuddenly by reaſon of ſome Colliers Carts that were in that narrow Street, whereupon this *Ravillier*, a Lay-Jeſuite, (who had a whole twelvemonth watch'd an opportunity to doe the Act,) put his Foot boldly upon one of the Wheels of the Coach, and with a long Knife, ſtretched himſelf over their Shoulders who were in the Boot of the Coach, and reached the King, and ſtabb'd him in the left ſide to the Heart, and pulling out the fatal Steel, he doubled his Thruſt; the King with a ruthfull voice cryed out, *Je ſuis bleſſé*, (I am hurt,) and ſuddenly the Bloud iſſued out of his Mouth. The Regicide Villain was apprehended, and command given, that no violence ſhould be offered him, that he might be reſer-

reſerved for ſome exquiſite torture, which was thus; His body was pulled between four Horſes, that any one might have heard his Bones crack, and after the diſlocation they were ſet again, and ſo he was carried in a Cart, ſtanding half naked, to the place of Execution, where was prepared a Pot with boiling Brimſtone, into which the Hand wherewith he ſtabb'd the King, with the Knife chained to it, was put in, and miſerably burnt off; then were there Pincers made red hot, with which they pulled off the Paps of his Breaſts, and Brawns of his Thighs and Leggs; then a pair of Boots was drawn upon his Leggs half full of boiling Oil; then he was laid on his Back, and a roundel of Clay made round his Belly, wherein was poured melted lead; upon which he gave a dolefull ſhriek, he bore up againſt all theſe Torments about three hours, before he dyed; all the Confeſſion that could be drawn from him was, that he thought to have done God good ſervice to take away that King which would have embroiled Chriſtendom in an endleſs War, his body was afterwards burned to Aſhes, and the Aſhes thrown up in

the

the Air, his House was pulled down, and his Wife and Children banished the Kingdom, and none to bear the name of *Ravilliac* ever after. [*Sere's* general History of *France*, page 1178.

A fatal thing 'twas, that *France* should have three Kings come to violent Deaths in a short revolution of time; *Henry* the Second, running at Tilt with Monsieur *Montgomery*, was killed by a Splinter of a Lance that pierced his Eye; *Henry* the Third, not long after, was killed by a young Fryar, who, in lieu of a Letter he pretended to have for him, pull'd out of his long Sleeve a Knife, and thrust him therewith into the bottom of the Belly, as he was coming from his Close-stole, and so dispatch'd him, but that Regicide was hack'd to pieces in the place by the Nobles.

All the Apostles, except S. *John*, and most of the ancient Fathers and Doctours of the Church suffered persecution under several Emperours.

What ſtrange Deaths ſome men have dyed of.

Charles the Second, King of *Navarre*, having waſted his ſpirits with voluptuouſneſs and Leachery, in his Old age fell into a Lethargy or elſe a Dead-palſie, and therefore to comfort his benumm'd limbs, he was by the advice of his Phyſicians ſewed up in a ſheet ſteeped in *Aqua vitæ*, the Chirurgeon, having made an end of ſewing the ſheet, wanting a Knife to cut the thread, thereupon he took up the Wax Candle that ſtood by him to burn it off, but the Flame running by the thread, caught hold of the ſheet in an inſtant, which according to the nature of *Aqua vitæ*, burnt with ſuch violence that, notwithſtanding all endeavours, the aged King miſerably expired in the midſt of the Flames. [*Heylin's Coſmogr.* p. 253.

One *John Child*, a Gentleman, hunting in the depth of Winter, in *Dartmore* Forreſt in *Devonſhire*, loſt both his Company and his way, in a bitter Snow, and to preſerve himſelf from periſhing with extreme cold, he killed his Horſe, and crept

crept into his Bowells for warmth, and wrote the following Verſes with the bloud.

He that finds and brings me to my Tomb,
The Land of Plimſtock *ſhall be his doom.*

That night he was frozen to death, and being ſoon after found by ſome Monks of *Tavestock* Abbey, the Abbot of *Tavestock*, having cauſed him to be decently buried, got that rich Manor.

The King of *Polonia*, being accеſſary to a grievous Murther, was purſued by a multitude of Rats, and to avoid them, he retired with himſelf and Family into a ſtrong Fortreſs, in the Lake of *Gopło*, whither nevertheleſs he was purſued with theſe Creatures, inſomuch that the Land and Water was covered with them, and they cryed and hiſſed moſt fearfully, at length they entred in at the Windows of the Fortreſs, and ſcaled the Walls, and there they devoured the King, his Wife and Children, and left nothing of them remaining. [*Heylin's Coſmogr. Gopło in Polonia.*

Some bodies keep long in Tombs uncorrupted.

In the Reign of King *James* the First, of *England*, in the Church of *Astly* in *Warwickshire*, the body of *Thomas Grey*, Marquiss of *Dorset* was found in that Church, being a new Building, who was there buried in the twenty second year of the Reign of King *Henry* the Eighth, and albeit he had lain buried for the space of seventy eight years, yet his Eyes, Hair, Flesh, Nails and Joints, remained in a manner as if he had been but newly buryed.

I reade of a *Roman* Bishop that lay uncorrupted in his Grave for the space of two hundred years. [*Baker's Chron.* page 578.

How long some have lain in a Trance, and of some strangely saved from Death.

William Withers of *Walsham* in *Sussex* lay in a Trance for ten days without any sustenance, and at last coming to himself,

ſelf, he ſpake much againſt Pride and Covetouſneſs and other Sins.

There was at Sir *Thomas Read*'s houſe in *Oxfordſhire*, a Maid ſervant of his, who happened to be got with child by one in the family; the Woman uſed ſeveral ways to make herſelf miſcarry, and at length, finding her ſelf much indiſpoſed, ſhe went to the Jakes, and there ſtraining herſelf, ſhe miſcarried, (being well nigh her full time) and her burthen droped into the Jakes; having recovered herſelf pretty well, ſhe kept it private; however one of the other Maid-ſervants eſpying the foulneſs of her linen, quickly apprehended how matters ſtood with her, and ſhe ſtraight ways acquainted her Maſter therewith, who quickly examined the Maid-ſervant what became of her child, ſhe giving an imperfect relation therein, was ſent to the Gaol at *Oxford*, and the next Aſſizes was indicted and arraigned for murthering her child, and upon preſumptive circumſtances was found guilty, and received Sentence to be hanged therefore, which was put in Execution, and after having hanged above half an hour; ſhe was cut down, being dead to all appearance.

Dr. *Willis*, the great Physician of *Oxford*, had her to dissect, and feeling about her, he felt her Pulses had some faint motion, which created in him a fancy she might be restored to life; whereupon, to try his skill he poured some choice Cordials into her Mouth, and fomented her Nostrils, and did other things to her, incident to his Profession; and afterwards caused a Bed to be well warmed and she put into it, and two other young Women to go to Bed to her, and keep her warm, so that in a small time she recovered by degrees, and came to her self soon after, when she could speak, Dr. *Willis* made all persons to depart the Room, onely himself and two other Physicians staid with the Woman, and they asked her where she had been and what she had seen since she was turned off the Ladder at the Gallows, she answered, that she remembred nothing at all from that time till she recovered, this was done to prevent false stories: she lived several years afterwards, they having procured her Pardon, in regard her Innocency appeared; the child being found to be abortive. [*History of the Civil Wars of* England.

A Gentle-

A Gentlewoman, having lain in a Trance for some days, was at length buried for dead, with a Gold-ring on her Finger, the Sexton knowing thereof, he and his wife with a Lanthorn and Candle, went privily the next night and digged up the Coffin, opened it, untyed the winding sheet, and was going to take off the Ring; when suddenly the buryed Lady raised up herself, (being just then supposed miraculously to come out of her Trance) the Sexton and his wife ran away in a horrible fright, leaving their Lanthorn behind them, which she took up, and made haft to her house, and she knocking hard at the door, and the Maid-servant asking who was there, she said, 'tis I, let me in, the Maid being much surprised thereat, neglected to open the door, but ran away to her Master, and acquainted him therewith, he would scarce believe it, till himself went to the door, and heard her voice, and let her in; got her into a warm Bed, and being well looked after, she perfectly recovered, and lived to have three Children afterwards. [*I read this in a Book called the Victory of Patience.*

In the Maſſacre of *Paris*, one *Merlin*, a Miniſter of the Reformed Religion, fled from the Perſecutours to ſave his life, and hid himſelf in a Haymow, where he was ſtrangely preſerved and nourriſhed for the ſpace of a fortnight, by a Hen that came conſtantly and every day laid an Egg by him, by which he was ſuſtained. [*Clark's Mirr.* page 365.

In the ſame Perſecution, another Man, being cloſely purſued for his life, got into a little Cellar in an old Caſtle, over the door of which preſently came a Spider, and ſpun a thick Webb, where the Perſecutours came preſently after to look for him, but they ſeeing a thick Webb over the door, declined ſeeking him there, by which he was miraculouſly ſaved.

Very juſt and remarkable was the Judgment of God upon Pope *Alexander* the Sixt for his Covetouſneſs and wicked means which he intended to make uſe of to obtain other mens wealth and reches to himſelf; this Pope had a Son called *Cæſar Borgias*, who was made a Cardinal by his Father, and a Duke by ſome King, or by the Emperour, and com-

commonly called Duke *Valentine*, it was a common practice with this Pope and his Son, to procure the Death of many rich men, that they might become Masters of their wealth, and for this end they upon a time conspired together to take away the life of divers of the Senatours and Chief Nobility of *Rome*, to bring which their purpose to pass, they could devise no better means, than to invite them in a friendly manner to supper, which was accordingly done, and the place appointed (as the custome in *Italy* is) was under a Vine, to avoid the heat; Duke *Valentine*, having poisoned two Pots of Wine, which he intended for his guests, delivereth them to his servant who knew nothing of the matter, to be carried to the Vine for Supper, with a straight charge that he should give of that Wine to no man, before he himself did come and give him order for it.

The Pope cometh to the place before his guests, and being thirsty with heat calleth for some Wine, the Duke's servant supposing by the straight charge his Master did give unto him, that the Wine delivered unto him by his Master

with his own hands, was onely some special choice Wine to be preserved for the Pope's own use, powreth out thereof and brought it to his Holiness, who had no sooner drunk, but in cometh the Duke, to whom the Pope did give the Cup to pledge him, he mistrusting nothing, taketh the Cup from his Father, and did drink thereof after him; the Pope presently sickneth and was carried away almost dead, and languishing a little while dyed in great torment, the Son by reason of his youth and strength after certain months grievous sickness, by the help of Physick escaped; the intended Supper by reason of the Pope's sudden sickness was put off, and by that means the Guests were delivered from the Hellish Plot, and the Plotters were punished with their own rod.

Some have eaten Poison without any harm.

A Prisoner condemned to be executed, without any previous Antidote (to dispatch himself out of the way) swallowed down almost an Ounce of *Arsnick*, and received no hurt thereby.

Mith-

Mithridates, King of *Pontus* in *Asia*, used himself to eat Poison by small degrees, till at last his Body became an Antidote against Poison, insomuch that when he would have poisoned himself he could not, which verifies the old Saying, *Usus altera fit natura*. [*Poetical Dictionary*.

Some persons strangely cured of Diseases.

A Gentleman being in his Barn with his Thrathers, was suddenly taken with a violent fit of the Gout, and as a present Remedy, he thrust therefore his Leggs above his Knees into a heap of Wheat, and by this way of drying his feet received ease in a wonderfull manner, and afterwards upon the same occasion, made use of the same Remedy. [*Observations on Physick*.

Another being given over by the Doctours, for that he had an Impolthume in his Throat, which they thought incurable, one day by a particular merry accident, he was taken with such an extreme fit of Laughter, that it broke his

his Impoſthume, and after he had well vomited, he was reſtored to his health. [*Howell's Letters.*

Some have uſed to walk and doe ſtrange things in their ſleep.

John Poultny, born in *Little-Sheepy* in *Leiceſterſhire*, in his ſleep would frequently riſe out of his Bed, dreſs himſelf, open the doors, walk round about the fields, and return again to his Bed, without wakening, he would alſo fight in his ſleep, and being awaked, he never knew what paſſed. [*Fuller's Worthies*, page 137. *Leiceſter.*

Some ſleep much, others but little.

Auguſtus Cæſar was ſo intent on the Affairs of his Empire, that he never ſlept above ſeven hours, and thoſe alſo not ſo continued, but in that ſpace he uſually awaked three or four times, and to provoke him to ſleep, he had Water poured long and conſtantly (by his bed's-head) into a Ciſtern. [*Suetonius in vita Auguſti.*

How

How long one slept.

William Foxley, Pot-maker for the mint in the Tower of *London*, fell asleep on *Tuesday* in *Easter* Week, and could not be awaked with pinching or burning till the first day of the next Term, which was full fourteen days; and when he was then awaked, he was found in all points, as if he had slept but one night; he lived forty years after, this matter fell out in the thirty seventh year of King *Henry* the Eighth's Reign. [*Baker's Chronicle*, p. 428. *Faithfull Annalist*, page 76, 77.

Extraordinary things that have happened to some men.

There was a Man that was executed at *Tiburn*, where being cut down half dead, and after his privy members were cut off, that rushed on the Executioner, and gave him a blow on the Ear, to the wonder of the standers-by. [*Fuller's Worthies*, page 84.

There was one blind till he was 7 years old, then saw; and dumb till he was 20, and

and then ſpake. [*Baker's Chron.* page 8.

Socrates, 'tis ſaid of him, that whether he was merry or ſad, he ſtill had the ſame Countenace.

Some men very compaſſionate.

A King beyond Seas, who was very merciſull, being once importuned to ſign the Execution of a Maleſactour, wiſhed then, he was neither able to write nor reade.

The King's Juſtice is bound by the Law, but his Mercy is not.

The firſt Authours of divers famous Inventions: and the works of ſome curious Artiſts.

As there is a time for every thing that is done under the Sun, ſo there is no Art or Practice, no Cuſtome or Calling but what had its firſt Introducer, and ſome one or other from whom it did commence.

Edward the Third, King of *England* brought the Art of making Cloth firſt into *England*, by tranſporting ſome Artificers

tificers from *Gaunt*, in *Flanders*, hither, who were the first Inventers of Cloth-making; to the *Flemings* we are likewise indebted for the making of Arras Hangings, Tapestries, for the Invention of Clocks, Watches, Chariots, the laying on of Colours with Oil, and the working of Pictures in Glass. [*Heylin's Cosmog. Flanders.*

As touching that of Gunns, they were invented by a *German* Monk, accidentally making some Experiment in Chymistry, first used in the year 1380. [*Heylin's Cosmogr. Germany.*

The Instrument of perpetual Motion was invented by one *Cornelius van Drebble* a *German* here in *England*, and by him presented to King *James* the First.

Ralph Lane was the first person that brought Tobacco into *England*, in the 28th year of the Reign of Queen *Elizabeth*, *Anno Dom.* 1585. [*Baker's Chronicle*, page 529.

The first person that built an House in *Athens* was the Son of *Cælius*, who taking his Pattern from the *Swallow's* Nest, began the way of making Houses with Clay; for in old times People lived in Holes and Caves of the Earth.

There

There was a Mathematician who made a Wooden *Eagle*, that flew aloft into the Air, to the great wonder of all Spectatours. [*Dubartas Hiſtory.*

There was one in Qu. *Elizabeth's* Reign that wrote the Ten Commandments, the Creed, the *Pater Noſter*, the Queen's Name, and the Year of our Lord within the Compaſs of a Penny, and gave the Queen a Pair of Spectacles, of ſuch an artificial making, that by the help thereof, ſhe did plainly and diſtinctly reade every Letter. [*Dr.* Heylin's *Life of King* Char. *the firſt*, p. 1.

In the twentieth year of the Reign of Queen *Elizabeth*, one *Mark Scaliot*, Blackſmith, made a Lock conſiſting of eleven peices of Iron, Steel, and Braſs, all which, together with a Pipe Key to it, weighed but one Grain of Gold, he made alſo a Chain of Gold, conſiſting of fourty three Links, whereunto having faſtned the Lock and Key aforeſaid, he put the Chain about a Fleas neck, which drew them all with eaſe. Now all theſe together, Lock and Key, Chain and Flea, being weighed, they weighed but one Grain and a half. [*Heylin's Coſmogr.* Q. *Elizabeth.*

Dr. Sca-

Dr. *Scaliger* ſaw in the *French* King's Court A Crow that was taught to fly at Partridges or any other ſmall fowl from the Faulkoner's fiſt.

There was a Baboon in the King of *Spain*'s Court was ſeen to play upon the Guittar, and a Monkey in the King of *Spain*'s Court was skilfull in Cheſs play.

Of keeping Secrets.

Metellus the *Roman* General being aſked by a young Centurion, (after the firſt onſet of the Battel,) what deſign he intended to purſue next, the General told him, that if he thought his own Shirt was privy to any part of his Council, he would immediately pluck it off and burn it.

Secrecy and Celerity are the two main Wheeles on which all great Actions move. Strange deſigns have been effected by Secrecy.

Men

Men of Industry and Haters of Idleness.

Elfred, a King of the West *Saxons* before the Conquest here in *England*, disposed the day and night equally divided into three parts to three special uses, and observed them duly by the burning of a great Taper set up in his Chapel: Eight hours he spent in meditation, reading, prayers, for his Souls health; Eight hours in provision for himself, his recreation and repose, for the health of his body; and the other Eight hours he spent about the Affairs of his Kingdom. [*Baker's Chronicle.*

'Tis said of Dr. *Thomas Aquinas*, that he could scarce see those before him, or hear the voice of any so as to understand what was said, he was continually so intent on his Studies.

The Learned Dr. *John Scaliger*, one of the greatest Scholars that ever was in the World, 'tis said of him, that he did usually spend sixteen of the twenty four hours of the day, in his Studies, he did scarce allow himself moderate repose.

Of

Of the innocent Life of some.

'Tis said of *Henry* the Sixth, King of *England*, that his Father Confessour did declare, that in ten years Confession, he never found, that the King had done or said any thing, for which he might justly be enjoined penance. [*Speed's History.*

'Tis said of *Thomas* the second Duke of *Norfolk* that when his Corps was carried to be interred in the Abby of *Thetford*, *Anno Dom.* 1524 as likewise of *Edward* Earl of *Darby* when he was buried, not a Tradesman could demand the payment of a Groat they owed him, nor a Neighbour the Restitution of a Penny wherein they had wronged him.

The exact obedience of some to Superiours.

There is much difference between an active and passive Obedience, for though Subjects are not bound to doe or perform the Commands of Magistrates or Superiours, where they apparently contradict the Laws of God or Nature, yet

there

there must be a passive Obedience used, that is not to oppose or withstand directly.

'Tis reported of the Inhabitants of those Islands against the Coast of *Florida*, that they always contain themselves in great Subjection to their Lords and Masters, insomuch that if they should be commanded by them, to throw themselves headlong off the Rocks into the Sea, or doe any other possible thing, they will not refuse to doe it, nor never dispute the Command.

The Fidelity of some to their Oath and Trust.

King *John* of *England*, having left *Hubert Burgh* Governour of *Dover* Castle, when King *Lewis* of *France* came to storm the Castle, and take the Town, and finding it difficult to be done by force, he sent a Messenger to *Hubert*, whose brother *Thomas*, he had a little before taken Prisoner, that unless he would surrender the Castle, he should presently see his brother *Thomas* put to death, with exquisite Torments, before his Eyes, but this Threatning moved

not

not *Hubert* at all, who more regarded his own Loyalty than his brother's Life; then King *Lewis* sent to him again, offering him a great summ of money, neither did this move him, for he had resolved to preserve his Loyalty inexpugnable as his Castle. *Baker's Chron.* King *John.*

John the First, King of *France*, being overthrown in battle and made Prisoner by *Edward*, surnamed the Black Prince, and afterwards brought over into *England* and imprisoned in the Tower of *London*, where he remained four years, and was then permitted to return into *France*, upon certain Conditions, which if he could make his Subjects submit to, he should be free, if otherwise, he gave his Faith to return; he could not prevail with his Subjects to accept of those Terms; whereupon he returned to *England* and there dyed. [*Speed's History.*

Some

Some persons great Lovers of Truth.

The *Persians* and *Indians* had a Law, that whosoever had been convicted thrice of speaking untruth, should upon pein of death never speak word more all his life after: And *Plato* saith 'tis only allowed Physicians to lye, for the comfort of the sick that are under their Cetody and Care, but all other persons are obliged to a severe and strict observance of Truth.

The Duke of *Ossuna* having got leave to release some Slaves, went on board the *Capt* Galley; and passing through the Churms of Slaves, he asked divers of them what their Offences were, every one excused himself, saying, he was either put in out of malice or by injustice; amongst the rest there was one sturdy lusty black man, and the Duke asking him what he was in for, Sir, said he, I cannot deny, but I am justly put in here, for I wanted money, and I took a Purse hard by *Tarragona*, to keep me from starving, the Duke thereupon with a little staff he had in his hand

ga

gave him two or three blows upon the Shoulders, saying, You Rogue, what do you doe amongst so many honest innocent men, get you gone out of their company, so he was freed, and the rest remained still *in statu quo prius*, to tug at the Oar. [*Howell's Letters*, Vol. 2. p. 37.

'Tis reported that a *Scotchman*, coming once to be entertained as a Servant to one Collonel *Edmonds*, being then in the Low Countries, he said unto him, Sir, my Lord, your Father, and such Knights and Gentlemen (naming several) your Cosins and Kinsfolks, were in good health, Collonel *Edmonds*, turning to his Friends then by, Gentlemen, said he, believe not one word this lying Varlet says, my Father is but a poor Baker in the City of *Edinburgh*, and works hard to gain a livelyhood, whom this Knave would make a Lord, to curry favour with me, and to make you believe I am a great man born, when there is no such matter.

Pope

Pope Benedict *though raised to great fortune, was not unmindfull of his low beginning.*

Pope *Benedict* the Eleventh, soon after his Exaltation to the Popedom, having sent for his mother to come to him, being a poor mean Woman, his Servants, being unwilling to let her appear before him in so mean a garb, they dressed her in such good fashion, that she almost appeared to be another Woman, and brought her to her Son the Pope, he seeing her so finely dressed, pretended he did not know her, saying, what mean you, bring me my Mother, as for this Lady, I know her not; they, understanding his Humility, withdrew her, and undressed her, and put her on her old Cloths, and so returned with her; then the Pope imbraced her; In this Habit, said he, did I leave my Mother; in this I know her, and in this I receive her.

Of

Of Religion, and the Reverence some great Persons have had for its Professors.

'Tis said, that the constancy, and strictness of the very Heathens, had been highly commendable, had their Devotions been better directed; in the mean time they shamed us, by being more zealous in their Superstition, than the Christians in the true Religion.

The first Religion, that ever was reduced to exact Rules, and ritual observances, was that of the Hebrews, the Ancient People of God, called Judaism; the second was Christianity, and the third Mahometism: Touching Paganism, and Heathenish Idolatry, they scarce deserve the Name of Religion; but for the former three, there is this Analogy between them, That they all agree in the first Person of the Trinity. What kind of Religion there was before the Flood, 'tis in vain to make any research; there having been no Monuments at all left, (besides that little we find in *Moses*, and the Phenician Story) but *Seth*'s Pillars, with

those so defaced, that nothing was legible upon them; as also the Oak, under which *Abraham* feasted God Almighty, which was two Thousand Years after the Religion of the Hebrews was transferred from the Patriarchs to *Moses*, and from him to the Prophets; it was honoured with the Promulgations of God himself, and his glorious appearance, especially the Ten Commandments, which being most of them Moral, and agreeing with the common Notions of Man, are in force all the World over. [*Howel's* Letters, *vol.* 2. p. 16, 17.

The Christian Religion, is the most purely spiritual of all other Religions; there is no Religion that excites Man, more to the love and practise of vertue, and hatred of vice, or that prescribes greater rewards for the one, or punishments for the other; it has propagated her self by simplicity, humbleness, and by a meer passive way of fortitude, growing up like the Palm Tree, under the heavy weight of persecution.

As to the Mahometans, the newest of all Religions, they have a great opinion of Christ, and say, he was a greater Prophet than *Moses*, yet inferior to *Mahomet*,

met; Nay in their Alcoran, they term him the Breath and Word of God, and they punish all that blaspheme him; they have their Alcoran only in one Language, the Arabick, and 'tis as bad as death, for any to raise Scruples of the Alcoran; the Mufti, (their Priest) is in as great reverence amongst them, as the Pope is amongst the Romanists; for they as well as others hold it, to be a true Principle in Divinity, That no one thing preserves, and improves Religion more than a venerable high pious esteem of the Chiefest Ministers: They have no other Guide, or Law, both for Temporal, and Church Affairs than the Alcoran, which they hold to be the Rule of Civil Justice, as well as the Divine Charter of their Salvation: They have one extraordinary piece of humanity, to be so tender of the rational Soul, as not to put Christian, Jew, Greek, or any other to his Oath, in regard that if for some advantage of gain, or occasion of inconvenience and punishment, any should forswear himself, they hold the imposers of the Oath to be accessary to the Damnation of the perjured Man: By this and other Policy they conserve the great Ottoman Empire, which

extends without interruption, (the Hel-leſpont only between) in one continued piece of Earth, two and thirty Hundred miles from *Buda*, in *Hungaria*, a good way into *Perſia*. [*Hiſtory of the Ottoman Empire.*

Of the ſeveral Extents of the Roman Catholick, and Proteſtant Religion.

Among Roman Catholicks there is the Emperor, and in him the King of *Hungary*, the three Kings of *Spain*, *France*, and *Poland*, all *Italy*, the Dukes of *Savoy*, *Bavaria*, and *Lorain*, the three ſpiritual Electors of *Cologne*, *Triers*, *Mentz*, with ſome few more: Touching them who have renounced all obedience to *Rome*, there are the three Kings of Great *Britain*, *Denmark*, and *Sweedland*: The Elector Duke of *Saxony*, *Holſtein*, and *Wittenburgh*; The Electoral Duke of *Brandenburgh*; The Marqueſs of *Baden*, and the Landgrave of *Heſſe Caſſel*, moſt of the Hanſiatick Towns, which are eighty eight in number, ſome whereof are equal to Republicks, and the almoſt ſeven Provinces the Hollander hath; The five Cantons of *Swiſs*, and *Geneva*, the Proteſtant

of *France*, who are reputed the fifth part of the Kingdom, the Prince of *Transilvania*, they of *Hungary*, and the large Kingdom of *Bohemia*, they of the Marquisates of *Lusatia*, *Moravia*, and the Dukedom of *Silesia*, as also many in the huge Kingdom of *Poland*, wherein Protestants are diffused through all quarters in great Numbers. [*Howel*'s Letters, *vol.* 2. p. 23.

'Twas a rambling speech of one, who said, that to make a Man a complete Christian, he must have the Works of a Papist, the words of a Puritan, and the Faith of a Protestant; yet if well expounded may beat a good sense.

The Jews and Turks hold, that Women are of an Inferior Creation to Man, so the Jews exclude them from their Synagogues, the Turks out of their Mosques.

Of the Reverence of some to Clergymen, and Benefactors to Churches, &c.

'Tis remarkable how the House of *Austria*, (whence the Emperor, and Kings of *Spain* are now directed) came to that eminent heigth from a mean Earl,

the Earl of *Husburg* in *Germany*, who having been one day a hunting, he overtook a Priest, who had been with the Sacrament to visit a poor sick Body, the Priest being tyred the Earl lighted off his Horse, helpt up the Priest, and so waited upon him afoot all the while, till he brought him to the Church; the Priest giving him his Benediction at his going away, told him, that for that great Act of Humility and Piety his Race should be one of the greatest the World ever had; and ever since, which was about three Hundred years ago, the Empire hath continued in that House, which was since called the House of *Austria*. [*Howel's* Collections, p. 191.

The Spaniards are very full of Reverence in their Devotion, and very bountiful to the Churches, as appears frequently in the great Chalices, Lamps, and Candlesticks of Silver; besides there are Bishopricks, divers of ten thousand Pound *per annum*, some of thirty thousand Pound, and the Archbishoprick of *Toledo*, is valued at one Hundred Thousand Pound yearly Revenue; 'tis the Richest in the World next to the Popedom.

Philip the Second, King of *Spain*, made a vow

a vow at the Battle of St. *Quintin*, where he was forced to demolish a Monastery of St. *Laurence Fryers*, That if he had the Victory, he would erect such a Monastery to St. *Laurence*, that the World had not the like, and 'tis reckoned the Eighth wonder of the World, that which he built; 'tis built (amongst a company of craggy barren Hills, which makes the Air the wholsomer) all of Freestone and Marble, and of a moderate heigth; it cost eight Millions, and was twenty four years a building, and the Founder himself saw it finished, and enjoyed it twelve Years after, and was there buried; the form of it is like a Gridiron, the handle is a huge Royal Palace (called the Escurial) and the Body a vast Monastery, or Assembly of quadrangular Cloysters, for there be as many as there be Months in the Year: There be an Hundred Monks, and every one hath his Man and his Mule, and a multitude of Officers; there are three Libraries there, full of the choicest Books for all Sciences; 'tis beyond expression, what Grots, Gardens, Walks, and Aqueducts there are, and what curious Fountains in the upper Cloysters; for there be two stages of Cloysters; to take a view

of every Room in the Houſe, one muſt make account to go ten Miles: There is a Vault called the Pantheon, under the higheſt Altar, which is all paved, walled and arched with Marble; there be a Number of huge Silver Candleſticks, as tall as any Man, Lamps three yards compaſs, and divers Chalices, and Croſſes of maſſy Gold; there is one Quire made of all burniſhed Braſs, Pictures and Statues like Gyants, and rich Shrines of Saints, and other glorious things. [Hiſtory of *Spain*.

The Spaniard is much addicted to gaming, and that in exceſs; yet he will ſay his Prayers before, and if he win, he will thank God for his good fortune after.

Of the early Appearance of Vertue and Learning in ſome young Perſons.

The Angelick Dr. *Thomas Aquinas*, when he went to School, he was much given to ſilence, and being ſomewhat more fat than the reſt of his Schoolfellows, he was by them uſually called the dumb Ox; but his Maſter ſoon after by ſome diſputations of his, having diſcovered his Wit, and good natural Parts, ſaid this dumb Ox, (as you call him) ſhall here-

hereafter ſet up ſuch a lowing, that all the World will admire the ſound of it; which he did accordingly by the famous Books he writ. [*A French Hiſtorian.*

Vitious youth reclaimed, and afterwards become very virtuous.

One *Nicholas Weſt* born at *Putney* in *Surrey*, being a Student in Kings Colledge in *Cambridge*, proved a great Rakehel and very wicked, for ſomething croſſing him in the Colledge, he could not find how to be revenged but by ſetting on fire the Maſter's Lodgings, part whereof he burnt to the ground, and immediatly after he left the Colledge, and lived very looſely; but ſoon after by the influence of the Grace of God, and good advice, he ſeaſonably retrenched his Wildneſs, turned hard Student, and became an excellent Scholar, and after ſmaller promotions, he was at laſt made Biſhop of *Ely*, after which he became a worthy Benefactor to that Colledge, and rebuilt the Maſter's Lodgings, which he before had cauſed to be burnt: He died *Anno Domini*, 1533. [*Memorands of Kings Colledge.*

Thoſe Bodies are uſually the moſt

healthful, that break out in their youth; and many times the Souls of many prove the ſounder, for having vented themſelves in their younger days; commonly none are greater Enemies to vice, than ſuch as have formerly been the Slaves of it; a certain blackneſs in the Cradle hath been obſerved to give beginning and riſe unto the moſt perfect Beauties; and there are no ſort of Men, that have ſhined in greater Glory in the World, than ſuch whoſe firſt days have been ſullied and a little overcaſt.

Reproofs taken patiently, though from Inferiors.

Prince *Henry*, Son to *Henry* the Fourth, King of *England*, coming into the Court of Kings-Bench at *Weſtminſter*, and there keeping diſturbance to have a Priſoner ſet free, (that was a Servant of his) and was there indicted for Felony, the Prince was by the Lord Chief Juſtice *Gaſcaign*, then in Court, committed to the Marſhal of the Kings-Bench, where after the heat of this fury was over, he readily went; This Action of the Judge was not at all reſented by the King, for that the Anti-

ent

ent Laws are not to be violated, no, not by the King himself. [*In an Old Law Manuscript.*

Some very mindful of humane frailty.

Philip King of *Macedon*, walking by the Sea-side got a fall, and after he was risen, perceiving the Impression of his Body upon the Sand, Good God, said he, what a small parcel of Earth will contain us, who aspire to the Possession of the whole World?

Xerxes Son of *Darius*, being at the Head of his vast Army, consisting of one Hundred Thousand Men, and being on a high Hill, and looking over them, he wept, considering Man's Mortality, knowing, as he said, that no one of all those should be alive after an hundred years.

How highly some prize their Liberty.

The *Tuchi* a People in *Asia*, rather than they would be captivated by the Greeks, many of them threw themselves down headlong from the Rocks.

Death received by some Persons with great Courage.

Queen *Ann*, the Wife of King *Henry* the Eighth, when she was led to be beheaded in the Tower, espying one of the King's Privy-Chamber, she called him unto her, and said unto him, Commend me unto the King, and tell him he is constant in his course of advancing me, for from a private Gentlewoman he made me a Marchioness, from a Marchioness a Queen, and now that he hath left no higher Degree of worldly Honour for me, he hath made me a Martyr. [*Baker*'s Chron. *Hen.* VIII.

Some mighty expensive in their Apparel.

Sir *Walter Rawleigh* being in great favour with Queen *Elizabeth*, went gorgeously arrayed always in that Court; he was observed to wear his Shoes so set with Pearls and pretious Stones, that they exceeded the value of six Thousand six Hundred Crowns. [*Fuller*'s History.

Some

Some great Gameſters.

The People in *China* exceed in gaming all other Nations; for when they have loſt all their Mony at gaming, they will at laſt, and do uſually ſtake their Wives and Children, whom if they chance to loſe, they do part with them, till they can pay the Mony they were ſtaked for. [*Herbert*'s Travels.

Of great Eaters and Feaſting, and great Drinkers.

There was a Man, one *Nicholas Wood* by name, of *Harriſon* in *Kent*, who eat thirty Dozen of Pidgeons at a meal; at another time he eat a whole Sheep worth ſixteen Shillings; at another time at the Earl of *Dorſet*'s Houſe at *Knowl* in *Kent*, he eat fourteen Green Geeſe, as big as the Old ones, at one meal; yet one undertaking for a Wager to fill his Belly for the value of half a Crown in Victuals, he was filled by eating twelve white new penny Loaves, and drinking ſix Quarts of the ſtrongeſt

ſtrongeſt Ale: He lived about the latter End of King *James* the Firſt's Reign.

There was a Woman of *Alexandria*, that at one meal would eat twelve Pounds of Fleſh, and above four Pounds of Bread, and together with it drink up ten Pints of Wine.

The Old Engliſh were great Eaters, for in former times their Tables were uſually ſpread four times a day.

At the Duke of *Cornwall*'s Wedding there were three thouſand Diſhes of Meat. [*Heylin*'s Coſmog.

The Emperor *Maximinus* did often drink in one day, nine Gallons of Wine of Engliſh meaſure.

One of the Turkiſh Emperors, once drank in one day three and thirty Quarts of Wine; the accident happened thus: he had an Eunuch that was uſed to be drunk, and whom he had commanded twice upon pain of death to refrain; ſwearing by Mahomet, that he would cauſe him to be ſtrangled, if he found him the third time drunk; yet the Eunuch continued ſtill in his Drunkenneſs; whereupon the Great Turk conceiving with himſelf that there muſt needs be ſome extraordinary delight in Drunkenneſs, becauſe this

Ma

Man preferred it before his his Life, fell to it himſelf, and ſo drunk himſelf to death. [*Howel's Letters, vol. 2. p. 73.*

Great misfortunes befaln Men when drunk.

The Devil tempted a Man to commit one of theſe three Sins, either to be drunk once, or commit Adultery with the Wife of his Neighbour, or elſe murther his Neigubour; at laſt being overcome, he yielded to be drunk, as judging it a crime that had leſs horror in it than either of the other two; but being drunk, and the flame of his luſt being filled with his luxury, he feared not to violate the Chaſtity of his Neighbours Wife, and the Huſband caſually ſurprizing him in the Act, receiving a mortal wound at his hand, whereof he ſoon after died; thus he that had given way to Drunkenneſs was involved in Adultery and Murther.

An Engliſh Lord ſent his Son to *Paris*, to learn the Language and Mode of the French Court, and withal Inſtructions to a Friend of his there, to have an eye of obſervance upon him as to his courſe of living; the Lord's Friend ſent him word

his

his Son was much addicted to gaming, and neglected all other buſineſs; the Lord returned Anſwer to his friend, that he could make his Son refrain that vice ſpedily, by retrenching his allowance; the next advice the Lord had from his Friend was, that his Son was fallen from gaming, to the immoderate uſe of Women: The Father replied, that was a vice his Age would rectifie, and make him avoid it of courſe: But the laſt advice the Father had from his Friend was, that from Whoredom, his Son was fallen to Drunkenneſs; nay, then ſaid the Lord, I give him over for a Reprobate, the older he grows he will be the worſe.

There was in the City of *Salisbury*, not long ſince, one who in a Tavern in the midſt of his carowſing and healths, drank alſo a health to the Devil, ſaying, that if the Devil would not come and pledge him, he would not believe that there was either God or Devil, whereupon his Companions ſtrucken with horror, haſtned out of the Room, and preſently after hearing a hideous noiſe, and ſmelling a ſtinking ſavour, the Vintner ran up into his Chamber, and looking in, he miſſed his Gueſt, found the Window broken, the

Iron Bar in it bowed, and all bloody, but the Man was never more heard of.

'Tis said that *Spain* and *Italy* are the only Countries freeſt from exceſs of drinking: By the Antient Laws of *Spain*, if a Woman could have proved her Huſband to have been thrice drunk, ſhe might have pleaded for a divorce from him, for the Spaniard being hot brained, he cannot bear much drink. The booneſt Companions for drinking are the Greeks and Germans. [*Howel's* Letters.

The abſurd and ſtrange Follies of divers People.

The great Cham of *Tartary*, was wont when he had dined, to cauſe his Trumpeters to ſound their Trumpets before his Palace Gate, thereby to give notice, and proclaim to all the Kings of the World, that now the great Cham had dined, they might all take leave to go to dinner.

The King of *Catona* at his Coronation ſwears, that it ſhall not rain unſeaſonably, neither ſhall there be Famine or Peſtilence within his Dominions during his Reign. [*Clark's* Mir.

Prince in his Anger [illegible]t, and whipt the Sea.

'Tis said of *Henry* the second King of *England*, he was a Magnanimous Prince; for being about to pass over to *France* by Sea, and the Pilot seeing the Seas boistrous, and the Tempest violent, durst not put forth the Ship to Sea, whereupon King *Henry* said, Come venture out, what, did you ever hear of a King, that was drowned? [*Speed*'s History.

Another time a Nobleman telling King *Henry* the II. what a brave spacious and noble Hall, *Westminster* Hall was, which he built? The King replied, 'tis more fit for a Chamber, than a Hall for a King of *England*.

The Wives and Servants of the Moscovites, take it most kindly, when they are beaten and evil intreated, by their Husbands and Masters.

A Man would not pisse, for fear all his Blood should run out that way.

Of the Abstinence of some from Food.

Charles the Seventh, King of *France*, being afraid of being poisoned, abstained from all manner of food so long, that when he would have eaten he could not, his passages being shrunk up.

much abſtinence, and ſo he died moſt miſerably of Famine.

'Tis ſaid of *Martin Luther*, though he was big of body, and in very good health, that he would uſually continue four days together, without eating or drinking any thing at all; and that for many days together, he would content himſelf with a little Bread, and one ſingle Herring. [*Melanchton in vita Lutheri.*

'Tis credibly reported, that there was a Prieſt at *Rome*, who (like the Cameleon) lived forty years together, without any manner of food, but only ſucking in the Air.

Of the inconſtant Diſpoſition of ſome.

Bray is a Village well known in *Berkſhire*, the vivacious Vicar whereof, living under King *Henry* the Eighth, King *Edward* the Sixth, Queen *Mary*, and Queen *Elizabeth*, he was firſt a Papiſt, then a Proteſtant, then a Papiſt, then a Proteſtant again; this ſame Vicar being taxed by an old Pariſhioner of his own, for being a Turncoat; Not ſo, ſaid he, for I have always kept my Principle, wh[illegible]

is to live and die the Vicar of *Bray*. [*Fuller*'s Worthies, *p.* 82. Barkſhire.

Some Men make Religion only a Foot-ſtool, to the Seat of Advancement.

Of Tributes and Taxes impoſed by ſome Kings on their People.

The great and cruel Duke of *Moſcovia*, commanded from his Subjects a Tribute of Sweat, and of Nightingals, in the midſt of Winter, when ſcarce any of thoſe Birds are to be ſeen.

'Tis ſaid of *Henry* the Second, King of *England*, that he never laid any Tax or Tribute on his Subjects in all his Reign, and yet when he died, he left nine Hundred Thouſand Pounds in ready Mony in his Treaſury; a mighty and vaſt Summ in thoſe days. [*Baker*'s Chronicle, K. *Hen.* the II.

Of the bold Theft of ſome.

A Certain Cardinal in *Rome* having made a great Feaſt in his Houſe, and the Silver Veſſels being locked up in a Trunk that ſtood in a Parlor next the Hall, where the Feaſt had been, while many Perſons

Perſons were ſitting, and waiting in this Room for their Maſters, there came in a Man with a Torch carried before him, bearing the Countenance of the Steward, and having a Jacket on, who prayed thoſe that ſate upon the Trunk to riſe up from it, becauſe he was to uſe the ſame, which they having done, he made it to be taken up by certain Porters that followed him in, and went clear away with it: This Thief took the advantage of the opportunity while the Steward and all the reſt of the Servants of the Houſe were at ſupper; but the Man poſſeſſed the rich Booty, for he could never be found afterwards.

Of Perſons of baſe Birth, who have aſſumed the Names of Illuſtrious Perſons.

One *Lambert Symnel*, of mean Degree, pretended himſelf to be *Richard* Duke of *York*, ſecond Son of King *Edward* the Fourth (who died in *France*) and thereupon laid claim to the Engliſh Crown; and after a terrible Battle fought in his quarrel, he was taken alive, and by Order of King *Henry* the Seventh, put firſt into

into his Kitchin to turn his Spits, and was afterwards advanced to be his Falconer, in which Office he died. [*Speed's* History, *p.* 706.

The huge Ambition, and desire of Glory in some Persons.

Richard the Third, King of *England*, caused several Persons to be murthered, to make way for himself to possess the Crown without Competitors. [*Clark's* Mir.

Solon, one of the seven wise Men of *Greece*, said of a young Nobleman of *Athens*, That if he could but have pluckt out of his Head the Worm of Ambition, and heal him of his greedy desire to rule, that then there could not be a Man of greater Vertue than he.

'Twas well advised by *Henry* the Great of *France*, when having promoted a Person of low Degree to be Chancellor, who thereupon had his own lively Effigies (made in a curious Piece of Arras Hangings) standing upon the uppermost part of Fortunes-wheel, which he having shewed the King, You would do well, said the King, to pin the Wheel fast, lest it should turn again.

The

The Pride of the Jeſuits, is as generally as juſtly taxed, who being the youngeſt of all other Orders, and therefore by Canon obliged to go laſt, will never go in proceſſion with other Orders, becauſe they will not come behind them. The Society of Jeſuits were firſt founded by St. *Ignatius Loyola*, (a Spaniard) about the year 1546, and were ſworn to the common Vows of Poverty, Obedience and Chaſtity, to which Pope *Paul* the Fifth added Miſſion, that is, they were to go whitherſoever the Pope or their General ſhould ſend them, though to the furtheſt parts of the World, and through the greateſt Dangers, without any Tergiverſation or Excuſe. [*Fuller*'s Holy State, *p.* 45.

In the Reign of King *Henry* the Seventh, of *England*, one *Michael Joſeph* a Smith, being to be executed for Treaſon, ſaid, he hoped by that, his Name and Memory ſhould be everlaſting. [*Baker*'s Chron. *page* 349, 350.

Aldred Archbiſhop of *York*, having had a repulſe from *William* the Conqueror, upon ſome requeſt he made to him, the Archbiſhop in great diſcontent offered to depart; but the King ſtanding in awe of his

his diſpleaſure, ſtaid him, fell down at his feet, deſired pardon, and promiſed to grant his ſuit; the King being all the while down at the Archbiſhop's Feet, the Noblemen that were preſent, put him in mind that he ſhould cauſe the King to ariſe, nay, ſaid the Prelate, let him alone, let him find what it is to anger St. *Peter*. [*Baker*'s Chron. *p.* 40.

King *Henry* the Second of *England*, *Anno Domini* 1170. Cauſed his Son Prince *Henry*, at ſeventeen Years of Age to be Crowned King, that he might in his own Life time participate in the Government with him, and on his Coronation day, (for Honor's ſake) he placed the firſt Diſh on the Table himſelf, while the New King his Son ſate down; whereupon the Archbiſhop of *York* ſaid pleaſantly unto him, Be merry my beſt Son, for there is not another Prince in the whole World, that hath ſuch a Servitor at his Table; to whom the young King ſcornfully anſwered, Why do you wonder at this? My Father (I am certain) doth not think, that he doth more than becomes him, for he being a King only by the Mothers-ſide, ſerveth me, who have a King to my Father, and a Queen to my Mother. [*Speed*'s Hiſt. *p.* 478. 'Tis

'Tis ſaid, that a poor Prieſt, being asked why he was going to *Rome*, from his own Country, he anſwered; 'twas becauſe the Pope being dead, he did not know but that he might be choſen Pope.

Of Litigious Suits.

Glouceſterſhire did breed a Plantiff, and Defendant, which betwixt them (with many Altercations) traverſed the longeſt Suit I ever read of in *England*; for a Suit was commenced betwixt the Heirs of Sir *Thomas Talbot*, Viſcount *Liſle*, againſt the Heirs of Lord *Berkley*, about certain Lands in this County; the Suit began in the End of the Reign of *Edward* the Fourth King of *England*, and was depending until the Beginning of King *James* the Firſt his Reign, when (and was it not high time) 'twas finally compounded, which was about 140 Years. [*Fuller*'s Worthies, *pag.* 2.

The vain-glorious boaſting of ſome Men.

A young brisk Parſon, newly beneficed with a good rich Living, being at a Table

with ſome other good Divines, and bragging much of his Parts and Learning; at length made a Challenge, ſaying, Here are many Learned men preſent: Now if any of you, will propound any queſtion in Divinity or Philoſophy, I will diſpute with him, reſolve him his doubts, and ſatisfie him fully; All at the Table (except himſelf) were ſilent for a while; then one Mr. *Carter*, when he ſaw, that no other would ſpeak to him, calling him by his Name; I will, ſaid he, go no farther than my Trencher to puzzel you: Here is a Fiſh called a Sole; Now tell me the reaſon why this Fiſh, that hath always lived in the Salt-water, ſhould come out, and eat freſh? To this the forward Gentleman could ſay nothing, and ſo was laughed at, and ſhamed out of his vanity. [*Clark's* Lives of Ten eminent Divines, *page* 12.

Of the Art of Painting.

Apelles was a famous Painter, and being reſolved to make a curious Picture of *Venus* the Goddeſs of Love; he borrowed a large high Forehead of one Face, a delicate brisk Eye of another, and ſo the reſt

reſt of the beſt Features he could gather, which being put together made a moſt diſproportionate Face; Another time he was for ſome years drawing exactly the Foam dropping from a Horſe's mouth; which at laſt deſpairing to effect, he carelesly threw away his Pencil, and with that throw effected it.

Some are apt to be guilty of thoſe Faults they have reprehended in others.

In former times, the married Clergy of *England* would not hear of being divorced from their Wives; the Biſhops therefore, were fain to call in the Aid of the Pope; whereupon he ſent one *John de Crema* an Italian Cardinal, jolly with his youthful Blood, and gallant equipage, who came over into *England*, with his bigneſs and bravery, to bluſter the Clergy out of their Wives; he made a moſt gaudy Oration, in the commendation of Virginity (a[illegible]ne who in his own Perſon knew well, how to value ſuch a Jewel by the loſs thereof) moſt true it is, that the ſame Night, at *London*, he was caught in bed with a Harlot. [*Fuller's* Church-Hiſtory, *Cent.* pag. 23. *Baker's* Chron. *page* 60.

In a Nunnery beyond Seas, a grave Old Nun, accidentally ſtepping into a young Nun's Chamber, ſaw a Frier in bed with her; whereupon the Old Nun ſeemed to be very angry, and ſaid, ſhe ſhould be expelled the Nunnery with all Ignominy, for being ſo horribly wicked: but it ſeems the young Nun viewing the grave one, eſpied a Frier's pair of Breeches on her head, which ſhe had unwarily put on, inſtead of her hood, the young one acquainting her therewith, Ay Joy, ſaid ſhe, we are all Sinners.

Some men grown weary of Honor, have been glad to give up their great Imployments, meerly to live retired, as thinking it far more ſatisfactory and eaſie: The Court is for Honor, the City for Gain, and the Country for Quietneſs.

Scorn and Scoffing, how rewarded in ſome Perſons.

King *William* the Conqueror, being [illegible] years, was very corpulent, and by that means much diſtempered in his Body: once he had retired himſelf to *Roan* in *Normandy*, upon that occaſion, the French King hearing of his Sickneſs, ſcoffingly ſaid, that King *William* lay in Childbed

of his great Belly, which ſo incenſed him, that he ſwore by God's Reſurrection, and his Brightneſs, (his uſual Oath) that aſſoon as he ſhould be churched of that Child, he would offer a thouſand Lights in *France*; and indeed he performed it, for he entred *France* in Arms, and ſet many Towns, and Corn-fields on fire. [*Baker's* Chron. *Speed's* Hiſtory.

Romulus firſt King of the *Romans*, when he had lain the Foundation of the great City of *Rome*, his Brother *Remus*, in deriſion of the lowneſs of the Walls, leapt over them; whereat *Romulus* was ſo offended, that he killed his Brother *Remus*. [*Roman Antiquities*.

The Paſſion of Joy and its ill Effects.

In the Reign of King *Henry* the Eighth, *Arthur Plantagenet*, baſe Son to King *Edward* the Fourth, being impriſoned in the Tower of *London*, upon ſuſpicion of betraying *Callis* to the French; while he was the King's Lieutenant there, and being afterwards found innocent of the Fact, the King thereupon, to make him ſome reparation for his diſgrace, ſent him a Ring, and with it a very gracious Meſ-

ſage, by his Secretary; whereat the ſaid Lord took ſuch exceſſive Joy, that the Night following of that exceſs of Joy he died. [*Speed*'s Hiſtory.

Of the Paſſion of Grief, and its mortal Effects.

An Excellent Painter, fell into a very great fit of Laughter, at the fancy of a Picture he had drawn himſelf, whereof he inſtantly died, his Breath failing.

Margaret, Daughter to *James* the Fourth, King of *Scotland*, married to *Lewis* the Dolphin of *France*, was of ſo naſty a Complexion, and ſtinking Breath, that her Husband, after the firſt Night, loathed her Company; whereupon ſhe pined away with Melancholy, and died of extreme Grief.

Queen *Mary* the Firſt of *England*, 'tis thought ſhe contracted a Dropſie, of which ſhe died, through extreme Grief, by reaſon of the ſeparation of her Husband King *Philip* from her, he then abiding in *Spain*, and the loſs of *Callis* to the French, which had been ſo long in the Engliſh Poſſeſſion, for ſhe ſaid, the loſs of *Callis* was written in her heart, which might be there

ſeen, when ſhe ſhould be opened. [2d. part, Dr. *Burnet*'s Hiſtory of the Reformation and Life of Queen *Mary*.

An Old man in the City of *Milan* in *Italy*, having for the ſpace of ſixty Years, never been without the Walls of the ſaid City, yet when the Duke, hearing thereof ſent him a peremptory Command never to go out of the Gates, during Life; he that before had no inclination to do ſo, died of very grief, to be denied the Liberty of doing it.

Of the good Wiſhes of ſome.

St. *Auguſtine* uſed to wiſh, that he might have ſeen three things, which were, *Rome* in its chiefeſt Glory, the Apoſtle *Paul* in the Pulpit, and Chriſt Jeſus in the Fleſh.

The *Spartans* uſed to wiſh to their Enemies, that they might always be affected with the humor of building, that they might keep Race Horſes, and that their Wives might be diſhoneſt to their Beds.

Sophocles the Philoſopher, being demanded what harm he would wiſh to his greateſt Enemy, he anſwered, that he might love where he was not fancied. *Plutarch*'s Life of *Sophocles*. F 4 When

When King *James* the First, came first to view the Publick Library at *Oxford*; seeing the little Chains, wherewith the Books were fastened to their Places, he wished, that if it should ever be his destiny to be made a Prisoner, that Library might be his Prison, those Books his fellow Prisoners, and those Chains his Fetters: He was a Prince much addicted to Learning, and very notable at *Ex tempore* Sayings; he was a Prince very sagacious, and prudent: A notable Instance whereof, was his discovery of the Powder Plot, by reading the Letter sent to the Lord *Monteagle*.

Of the Apparition of Ghosts.

'Tis a matter much disputed among Learned men; some say 'tis the Devil only, that assumes the Airy form of the Person he would represent, as in the Case, when *Saul* went to the Witch at *Endor*, to get her to raise up *Samuel*, and most do conclude 'twas only the Devil assumed the form of *Samuel*; but 'tis certain many Murthers have been found out strangely by them, as will appear in the following Examples I find cited for Truths. In

In some part of *Cheshire*, a man lived, who after his Wife died, took home a young Woman, a Relation of his own to look after his House; this man some way or other debauched this young Woman, and got her with Child; some while after, fearing lest it might be divulged in the Neighbourhood, he procured a Rogue to murther her, and the better to compass it, he gave out to the young Woman, that he had provided her a place where to lye in privately, whither she was to go with speed, and that when she was delivered, and well, he would take care of the Child, and she should return, and look after his House as formerly; she consented to this plausible Story, and the day appointed, he sent her away with the Rogue he had engaged to destroy her; the Fellow and she, at length coming to a great Moss, and being far from People, he with a Pick they dig Coals with, knocked her in the head, therewith giving her several wounds; he received some of her Blood on his Stockins, which he took off, and threw them with the said Pick, into a Tuft of Moss, and then covered her with Moss, and so went on his way; her Ghost

appeared the ſame Night to a Miller about half a Mile off, in his Mill; the man being much affrighted, ſeeing a Woman all bloody with the wounds in her head, and reſembling in all parts her that was killed; ſhe ſpake to him and told him the whole matter, as before recited; and bid him not be afraid, for ſhe came to do him no harm, but to deſire him to diſcover what ſhe told him, to the next Juſtice of the Peace, with all ſpeed, that the Rogues might be apprehended, and ſuffer death for ſo horrid a Murther, and ſo ſhe diſappeared; the Miller either through neglect, or much buſineſs neglected to diſcover it the next day, ſo ſhe appeared again next night to him, as he lay in his bed, and told him, that ſhe ſhould not be at reſt, nor let him reſt, till he had diſcovered the matter to ſome Magiſtrate; he promiſed faithfully to do it the next day, and ſo ſhe vaniſht: The next day he went, and related the whole matter to the next Juſtice of the Peace, who ſent others with him to the place where the Murther was committed, where the Body of the Woman was found, and the Stockings and Pick juſt as he had been told by the Ghoſt; from thence they

they went, and seised him that got her with Child, and he discovered the other Murtherer; they were both indicted and tried at the Assizes, and upon these circumstantial Proofs, and a faint defence by them made, they were both found guilty of the Murther, and executed. 'Tis said the Woman appeared to the Foreman of the Jury. [*I read this in a Book written, by a Learned Person stiled the* Apparition of Ghosts: *'Tis cited there for a great Truth.*

Many have been destroyed unwarily by rash speaking.

Some Persons at *Syracuse*, discoursing in a Barber's Shop, concerning *Dionisius* the Emperor his great Cruelty; what, says the Barber, do we speak thus of *Dionisius*, under whose Throat, I ever and anon, hold a Rasor? Assoon as *Dionisius*, was informed of this, he caused the Barber to be put to death; and so the Barber paid for his folly, at the price of his Life. [*Cited before.*

How some have suffered by their own Imprecations.

Godwin Earl of *Kent*, in the Reign of King *Edward* the Confessor, as he sate at Table with the King on *Easter-Monday*, was speaking as to the Justification of himself, from the death of Prince *Alfred*: And, said he, if I be any ways guilty of it, I pray God I may never swallow down one Morsel of Bread more; and thereupon, eating the next piece of Bread, he was choked. [*Baker*'s Chron. *page* 26, 1.

Some men very affable and humble.

When Duke *Robert*, King *William* the Conqueror's Son, had refused the Kingdom of *Jerusalem*, the Princes proceded to make a second choice; and that they might the better know the nature of the Princes, their Servants were examined upon oath, to confess their Master's faults; the Servants of *Godfry* of *Bovillon*, protested their Master's only fault, was this, that when Mass was done, he would stay too long in the Church, to know of the Priest

Prieſt, the meaning of every Picture, and Image, that Dinner at home was uſually ſpoiled by his long tarrying: All the reſt of the Princes admired hereat, that this Man's worſt vice, ſhould be ſo great a vertue; ſo they unanimouſly choſe him to be their King; he accepted the Office, but refuſed the Solemnity thereof, ſaying, that he would not wear a Crown of Gold, where the Saviour of Mankind, had worn a Crown of Thorns. [*Fuller*'s Holy War, *page* 44.

Of Conſcience and the Effects of it.

Memorable is the Example of *Francis Spira*, an Advocate of *Padua*, for becoming an Apoſtate to his Religion; whereof you may read at large in his own Book, and in *Burton*'s Melancholy, Page 630.

One Mrs. *Honywood*, was ſo diſſatisfied in her Conſcience, touching her future Eſtate, (for that in the Time of Perſecution of Proteſtants in Queen *Mary*'s Reign, ſhe denied that ſhe was a Proteſtant, to ſave her Life, when the Perſecutors came to her) that ſeveral Divines could not convince her, but that ſhe ſhould be

be damned: One Minister labouring hard with her, to satisfie her, that God in his infinite Mercy would save her; she having then a Venice Glass in her hand, and throwing it out of her hand upon a stone Floor, No, said she, I am, as sure damned as this Glass is broken, which did not break, but rebounded up whole; after which she was quiet in her Conscience. [*Foxe*'s Book of Martyrs.

Of strange Recreations some delight in.

Socrates being aged, yet used to play upon the Harp, and sing to it, saying; 'twas not absurd for any man to learn a thing whereof he was ignorant; besides he spent some time daily in dancing, supposing Exercise did conduce much to bodily Health.

Domitian the Emperor, at his leisure hours used to catch Flies, and to thrust them through with a Needle.

Of the Natural Production of Man.

To make Man, there are many Acts must preceed; first a Meeting and Copulation of both Sexes; then Conception, which

which requires a well disposed Womb, to retain the prolifical Seed, by the constriction, and occlusion of the Orifice of the Matrix, which Seed being first Blood, and afterwards as 'twere Cream, is by a gentle Ebullition coagulated into a crudded Lump, which the Womb by vertue of its Natural heat, prepares to be capable to receive Form, and to be organized; whereupon Nature falls a working, to delineate all the Members, beginning with those that are most noble; as the Heart, the Brain, the Liver, whereof *Galen*, would have the Liver; which is the Shop and Source of the Blood; and *Aristotle* the Heart to be the first framed, in regard 'tis *primum vivens, & ultimum moriens*; Nature continues in this Labor, until a perfect shape be introduced, and this is called Formation, which is the third Act, and is a production of an Organical Body, out of the spermatick Substance, caused by the plastick Vertue of the vital Spirits; and sometimes this Act is finisht thirty days after the Conception, sometimes fifty, but most commonly in forty two, or forty five, and is sooner done in the Male: This being done, the *Embryo* is animated with three

three Souls, the first with that of Plants, called the vegetable Soul; then with a sensitive, which all brute Animals have; And lastly the rational Soul is infused; and these three in Man, are like *Trigonus* in *Tetragono*, the two first are generated, *ex traduce parentium*, but the last is by immediate infusion from God; and 'tis controverted betwixt Philosophers, when this Infusion is made.

This is the fourth and last Act, which goes to make Man, and is called Animation: The Naturalists do allow Animation, double the time that Formation had from the Conception, so they allow, to the ripening of the *Embryo* in the Womb, and to the Birth thereof, trebble the the Time, that Animation had; which happens sometimes in Nine, sometimes in Ten Months, according to the strength of the Child or Mother.

Of several strange Births in Women.

The wonder of Nature is a Church-Monument in the Hague in *Holland*, where an Earl and a Lady are engraven, with three hundred and sixty five Children about them, which were all delivered

red at one Birth, they were half Male, half Female, the odd one an Hermophrodite; the Baſon hangs in the Church, which carried them to be Chriſtned, and the Biſhop's Name who did it, and the Story of this Miracle, with the Year, and the day of the Month mentioned, which is about a two hundred and odd Years ſince; the Story is this: That Counteſs walking about her door after Dinner, there came a beggar Woman, with two Children upon her Back to beg Alms; the Counteſs asking, whether thoſe Children were her own, ſhe anſwered, ſhe had them both at one Birth, and by one Father, who was her Husband; the Counteſs would not only give her any Alms, but reviled her bitterly, ſaying, 'twas impoſſible for a poor Man to get two Children at once. The beggar Woman being thus provoked with ill words, and without Alms, fell to Imprecations, and that it might pleaſe God to ſhew ſome Judgment upon her, and that the Counteſs might not depart the World till ſhe ſhould bear as many Children, as there were days in the year; which ſhe did before the ſame years end, having never born Child before. [*Heylin*'s Col-

mog.

mog. *Holland*. *Howel's* Letters, *page* 14. Sect. 2.

A Woman in *Holland*, being great with Child, the Child in her Womb was heard to cry and lament, for the ſpace of a Fortnight, before her Travail.

There was a Woman carried a dead Child in her Womb, for the ſpace of twelve Years, before all the Bones of it came away from her.

A Woman delivered of a Monſter.

A Woman at *Boſton* in *New England*, was delivered of a Monſter, which had no Head, the Face was on the Breaſt, the Ears like Apes, grew upon the Shoulders, the Eyes and Mouth ſtood far out, the Noſe hooking upward, the Breaſt and Back full of Prickles, the Navel and Belly were where the Lips ſhould have been; inſtead of Toes, it had on each Foot three Claws; upon the Back, it had two holes like Mouths; above the Eyes, it had four Horns, and was of the Female Sex. [*Herbert's* Travails.

Many

Many Perſons have been obſerved to die on their Birth days. Some Perſons born with ſtrange Marks upon them.

There was a Woman, who had a Mulberry growing upon her nether Lip, which was ſmooth and plain, all the year long, till the Time that Mulberries began to ripen; at which time alſo hers began to be red, and began to ſwell more, and more, obſerving exactly the Seaſon, and Nature of other Mulberries, and coming at length to the juſt bigneſs, and redneſs of other ripe Mulberries.

Strange Conſtitutions in ſome Bodies.

I heard of a Perſon, who in the hot Sunſhine, or being in a hot Bath, would almoſt freeze; and being in any cold Shade, or cold Water, would ſweat.

There was a Man, who would uſually ſwoon away upon the ſmell of a Roſe.

There was a Man, who could eat nothing, that was roſted, boiled, or fryed; he fed only upon Bread, Fruits, and Milk

How

How Nature ſupplies her own defects.

Some Perſons born without Arms, have done the ſame things with their Feet, as they could with their Arms if they had them.

'Tis reported of Count *Mansfelt*, that though he was blind, yet with the touch alone, he was able to diſtinguſh white from black, or between any other Colours. [*Howel*'s Letters.

In *Spain*, many Ladies were uſed to make their Hair ſeem to be of a golden yellow Colour, perfume it with Sulphur, ſteep it in *Aqua Fortis*, and expoſe it to the Sun in the hotteſt Days.

In *Spain*, there was a Woman about ſixty years old, who had a Beard from her youth, which ſhe ſuffered to grow; ſo that in her old Age, it reached down to the Pit of her Stomach.

There was a Man had ſo long a Tongue, that he could lick his Noſtrils therewith, like an Ox.

There was a Jugler in *Spain*, of ſuch ſtrange Agility, that by the help of Iron Gloves, he had, he would skip from place to place, and climb up a ſmooth Wall like a Cat.

There

There was another Perſon, of ſuch exceeding Leanneſs, and Lightneſs, that he commonly wore Shoes of Lead, and carried Lead about him, leſt ſometime, he might be blown away with the Wind.

Of the five Senſes in Man.

'Tis allowed by all Phyſitians, that the moſt exquiſite Senſes ever dwell with temperate Perſons.

Of the Senſes and other Obſervations of the Soul and Body of Man.

And as Seeing is allowed by all Naturaliſts to be the beſt and choiceſt of the Senſes, ſo the Smelling is held to be the leaſt needful; the five Senſes are ſaid to be the Council of the Body; and 'tis obſerved, that ſome Beaſts do excel us in the exquiſiteneſs of our Senſes; to wit,

Nos Aper auditu præcellit, Ariuea tactu, Vultur Odoratu, Lynx viſu, Simia guſtu.

Next

Next to Reaſon, Man is not endued with a choicer or more neceſſary Faculty, than Memory.

The internal, and eminent Faculties of the reaſonable Soul in Man, (beſides thoſe of common Senſe, Phantaſie, Memory, Paſſion, and Appetite common to Men, and inferior Animals) are Intellect and Will; and the proper Acts of the Intellect are Intellection, Deliberation, and Determination, or Deciſion: The proper Acts of the Will, are Volition, Nolition, Choice, Purpoſe, or Reſolution, and Command, in relation to ſubordinate Faculties, and theſe do or ſhould regularly precede all the imperate Acts of the Soul. Before I write, or ſpeak, or go a Journy, or eat, *&c.* there is the Deliberation of the Underſtanding, whether I ſhall do this Action; the Deciſion of the Underſtanding, that 'tis fit to be done; the Choice of the Will to do it; the Purpoſe of the Will, that it ſhall be done.

The Arms being extended at full length, very near anſwers the length of any Perſon, from head to foot.

Children breed Teeth at ſeven Months, breed new Teeth at ſeven Years, breed their

their great Teeth at twenty; the Number of the Teeth, are usually thirty two.

Particular observations on Man.

At five Years, in an Ordinary growth, the Procerity is half of that, which will be attained at full Age.

The Ordinary Period of humane procreative Faculty in Males, is sixty five, or at most seventy; in Females forty five, or at most fifty.

The several Periods of the Ages of the Life of Man, according to *Hypocrates*, are divided into seven, *viz.* at fourteen, at twenty two, at thirty five, at forty two, at sixty one, and from thence to the End of the Life, which at most is eighty one, or eighty four.

Nasty smells suddenly strike to the Brain, poison the Spirits, and oft-times prove deadly: An Example whereof is the Judges, and others, that were killed by the stench of the Prisoners in *Oxford* Goal.

The

The numerous Iſſue of ſome People.

Dame *Eſther Temple*, Daughter of *Miles Sands*, Eſquire, was born at *Latmos* in *Buckinghamſhire*, and was married to Sir *Thomas Temple* of *Stow*, *Baronet*; ſhe had four Sons, and nine Daughters, which lived to be married, and ſo exceedingly multiplied, that this Lady lived to ſee ſeven Hundred extracted from her own Body.

In the Annals of *Sileſia*, 'tis recorded, that a Woman at one Birth, was delivered of thirty and ſix Children.

A Citizens Wife in *Florence*, had at ſeveral Births, fifty and two Children; oft-times three at a Birth.

Of the Majeſty, Beauty and Gravity in ſome Perſons.

The *Sophitia*, a People of *India*, had the Stature, and Comelineſs of the Body in ſuch Eſtimation; that in their Infancy, they make ſuch difference of their Children, this way, that they would rear none, but ſuch as they Judged to have ſuch a Nature and Limbs, as did preſignifie

signify a good Stature of Body, and convenient strength, as for the rest, supposing their education would prove but labour in vain, they put them to Death, and amongst them and the Ethiopians likewise, they made choice of such to be their Kings, as were most remarkable for Stature, and strength; nor hath Nature it self seemed to ordain it otherwise, seeing that for the most part, Persons of Illustrious Families and Fortunes have a Character of Majesty Imprinted upon them, very different from the Common sort.

Alexander the Great, though he took little care of his Body, is yet reported to be very Beautiful; he had yellow Hair, and his locks fell into natural rings and Curls, besides which in the composure of his Face, there was something so great and August, as begat a fear in them that beheld him. [*Justin's* History.

One *Owen ap Theodore*, Esquire, of *Wales*, after the death of *Henry* the Fifth, Married Queen *Catherine* his widow, the meanness of his Estate, was recompensed with, the delicacy of his personage; so absolutely charming in all the lineaments of his Body, that the only contemplation of it made the Queen forget all other circumstances. [*Bakers* Chron.

Of Beauty.

King *Edward* the Fourth, was exceeding Beautiful, ſo that when a Benevolence was deviſed to carry on his Wars in *France*, a Rich Widow being called before him, the King merrily asked her, What ſhe would willingly give him, towards his great expences in the Wars? By my troth, quoth ſhe, for thy lovely countenance, thou ſhalt have even twenty Pounds: the King not expecting ſcarce half that ſum, thanked her, lovingly kiſſed her, which ſo wrought upon the Old Widow, that ſhe preſently ſwore he ſhould have twenty Pounds more, and paid it willingly. [*Speed's* Hiſtory.

There was a Young Man in *Italy*, ſo very Beautiful in his Face and Body, that all ſorts of Women who beheld him, fell in love with him, who at length diſfigured his Face, for that his Beauty, ſhould not be an occaſion of their unchaſtity. [*Spurina*

Of the Signal Deformity of ſome.

Of *Richard* the Third, once King of England, 'tis thus remembred, That of Body, he was but low, Crooked-back; Hook-ſhouldred; Splay-footed, and Goggle-eyed,

gle-eyed: his Face little and round, his Complexion very Swarthy, his left Arm from his Birth, dried and withered, born a Monster in Nature, with all his Teeth, with Hair on his Head, and Nails on his Fingers, and Toes, and just such were the qualities of his mind. [*Baker*'s Chron. *Speed*'s History.

Of Giants and Dwarfs.

There were the Bones of a Giant found near *Kilmainham* in *Ireland*, his Skul would have held a peck, and his Thigh Bone was an Ell long, he was thought to have been Sixteen foot high.

Gogmagog the famous British Giant, was twelve Cubits high.

The Queen of *Spain*, had a Dwarf, that was but two Foot and a handful high.

There was a Dwarf so little, that at the Wedding of the Duke of *Bavaria*, he was put into a Pasty, which being served up to Table, and being Cut up, he leaped thereout, to the wonder of all the Nobility, and others that were present.

Of the Incredible Strength of some.

The Emperor *Tiberius*, had the Joynts of his Fingers so firm and strong, that he

could thruſt his Finger through a green, and unripe Apple; and could give a Fillip with that force, that thereby he would break the Head of any Man.

Of Strength.

John Courcey, Baron of *Stoke Courcy* in *Somerſetſhire*, the firſt Engliſhman that ſubdued *Ulſter* in *Ireland*, and deſervedly was made Earl of it; he was afterwards ſurpriſed, and taken Priſoner, by *Hugh Lacy* (Corrival to his Title) and ſent over into England, and by King *John* Impriſoned in the Tower of London: A French Caſtle being then in controverſy, was to have the tryal of its Title by Combate, and the Kings of *England*, and *France*, to behold it; and there having been former Proofs of *Courcy*'s Valour and Courage, *Courcy* being a lean, lank, and raw Bone Man, with ſtaring Eyes; he was ſent for out of the Tower, to undertake the French Champion; and becauſe 'twas ſuppoſed *Courcy* might have been enfeebled with long durance, a large Bill of fare, was allowed him to recruit his Strength. The Monſieur hearing how much he had eaten and drank, and gueſſing his Courage by his Stomach, or rather Stomach by his Appetite; took

him

him for a Canibal, who would devour him at the laſt Courſe, and ſo he declined the Combate: Afterwards the two Kings being deſirous to ſee ſome Proof of *Courcy*'s Strength, cauſed a ſteel Helmet to be laid on a Block before him; *Courcy* looking about him with a grim Countenance (as if he intended to cut with his Eyes, as well as his Arms) divided the Helmet at one blow, ſtriking the Sword ſo deep into the Wood, that none but himſelf could pull it out: Again being demanded the Cauſe, why he looked ſo ſternly, Had I, ſaid he, failed of my Deſign, I would have killed the Kings, and all in the place; words well ſpoken, becauſe well taken; he died in *France*, *Anno Domini* 1210.

'Tis reported that King *John*, being deſirous to give this *Courcy* a good Reward for the former Exploit, and asking *Courcy* what Reward he ſhould give him; *Courcy* only deſired, that the King ſhould give him a Charter of Liberty for him and his Heirs, to wear their Hats on before himſelf, or any King or Queen that ſhould ſucceed him; which the King granted accordingly; and 'tis ſaid, the Lord *Courcy* of *Ireland* now claims it, as derived to him, from that *Courcy* his Ance-

Some Persons of very long Lives.

There was at St. *Albans* in *Herifordshire*, a Morrice-dance of Eight men thereabouts, whose years put together, made up eight hundred; what was wanting of a hundred years in some, being made up in another.

In *Cornwal*, they say that ninety years, is but an ordinary Age there; the People generally live to be very aged, in most places of that County.

There was a man in Queen *Elizabeth*'s Time, who live in the Fens in *Essex*, that buried eight Wives, after he was sixty year of Age, the reason of it appears to be this: This man having always lived there, 'twas as natural to him as Eel in Mud; but bringing his Wives out of other wholsome and open clear Countries; assoon as they came there, they were choked with the Fogs and Mists, and so quickly died. [*Morrison*'s Travels.

Sir *Walter Rawleigh*, in his discovery of *Guiana*, saith, that the King of *Aromaja*, being one hundred and ten years old, came in a Morning on foot to his House, which was fourteen English Miles, and returned home on foot the same Day.

There

There was a Sexton at the Church of *Peterborough* in *Northamptonshire*, that lived to bury two Generations, or the People in that place twice over; the Inſtance of his long Life is alledged, by ſuch who maintain, that the ſmelling to perfect Mold, made of men's conſumed Bodies, is a great preſervative of Life.

Thomas Par, was married at one hundred and twenty years Old, and got his Wife with child; he lived to be one hundred and fifty two years Old.

Some though aged, yet have renewed their Age.

An Old Abbateſs in *Spain*, being very aged, and decrepit, ſuddenly became young again; her monthly Courſes returned, her rugged and wrinkled Skin grew ſmooth, her hoary Hairs became black, and new Teeth in her Head, and her Paps hardned, and ſwelled after the manner, as is uſual with Virgins.

The Fleſh of a Viper, duly prepared and eaten, clarifies the Eye-ſight, ſtrengthens the Nerves and Sinews, corroborates the whole Body; and according to *Dioſcorides*, procures a long and healthful Age, inſomuch that they are prover-

[illegible] ſaid, to have eaten a Snake, who look younger than accuſtomed; nor is Viper Wine leſs Soveraign, as hath been experienced by ſome.

Some People have changed their Sex.

'Tis credibly reported, that at *Rome* in the time of *Alexander* the Great, A Maid upon her Wedding-day, became a Man; 'tis ſuppoſed, the violent Motion of the Spirits emitted thoſe parts of a Man, which before appeared not.

Of the incredible Swiftneſs of Some.

In the Reign of King *James* the Firſt, one *Bernard Calvert* of *Andover*, rode from St. *George*'s Church in *Southwark* to *Dover*; from thence paſſed by *Barge* to *Calis* in *France*, and from thence returned to St. *George*'s Church the ſame day, ſetting out about three of the Clock in the Morning, and returned about eight a Clock in the Evening, freſh and luſty. [*Heylin*'s Coſmog.

There was a Boy of Nine years of Age, who in one day did run ſeventy five Miles outright.

Of

Of the wiſe Sentences of ſome Learned Men.

Envy is the hatred of another's Felicity, in reſpect of Superiors, becauſe they are not equal to them; in reſpect of Inferiors, leſt they ſhould be equal to them; and in reſpect of Equals, becauſe they are equal to them: Through Envy proceeded the Fall of the World, and the Death of Chriſt. [St. *Auguſtine.*

All things are driven by their own weight, and tend to their own Center; my weight is my Love, by that I am driven, whither-ſoever I am driven. [St. *Auguſtine.*

The ſufficiency of my Merit, is to think my Merit is not ſufficient. He goes better that creeps in his way, than he that runs out of his way. [St. *Auguſtine.*

The greateſt pain damned Souls have, is to be ſeparate, and cut off from the Preſence of God for ever. [St. *Chryſoſtome.*

Hurtful pleaſures for a minute of Joy; do bring an Age of Sorrow. [*Damaſenus.*

The Heart of man is but a ſmall thing, 'tis not ſufficient for a Kite's Dinner; yet

the whole World is not ſufficient for it. [St. *Hugo de Anima.*

Luſt is an immoderate Wantonneſs of the Fleſh, a ſweet Poiſon, a pernitious Potion, which weakens the Body of Man, and effeminates the Strength of an Heroick Mind.

He that gives himſelf over to the immoderate Love of Women, changes a Sanctuary deſtined to the Holy Ghoſt, into a Temple of Idols, whoſe Worſhip leads him to Damnation.

He that goes about to commit Sin privately, takes pains to deceive himſelf.

He that prefers the Pleaſures of his Body, before the Salvation of his Soul, ſuffer's the Man to be drown'd, while he is ſaving his Cloak.

He that's forgetful of Obligations that are done him, does not deſerve to receive any.

The ſundry Precepts of ſeveral Philoſophers.

Chilon being asked, what were the hardeſt things, ſaid: To keep Secrets, to diſpoſe well of our leiſure Hours, and to bear an Injury; never to tell a Lye, never to ſpeak evil of any Man, and no

to ſpeak at all, but when Neceſſity requires.

Pythagoras uſed to ſay, dig not up Fire with a Sword, that is, do not provoke a Perſon that is angry with evil Speeches; to reſtrain the Tongue, eſpecially in Feaſts; to threaten none, becauſe 'tis womaniſh; to viſit our Friends moſt in Adverſity; not to ſpeak evil of the dead; to honor Old Age; to prefer loſs to a reproachful gain; not to wiſh for things that cannot be; not to diſcover what we are about, till we have attained it; to keep a meaſure in all our Actions, and to have a reſpect to the End of them.

Socrates being asked what was the Principal Vertue of Youth, he replied, Not to overdo. And whether 'twere beſt to marry, or live ſingle? He ſaid, in both you may repent. And what was the difference betwixt a Wiſeman and a Fool? He ſaid, ſend both naked, where they are not known, and you will ſoon diſcover it: Having intreated *Dionyſius* the Emperor, in behalf of his Friend, but in vain, he threw himſelf at his Feet; and being blamed for ſo doing: Not I, ſaid he, but *Dionyſius* is in the fault, who hath his Ears in his Feet.

Plato ſaid, that the Seat of Reaſon is

in

in the Head: The Seat of Anger is in the Heart: The Seat of Love in the Liver. *Bion* being asked, whether a Man had better marry a fair, or a foul Woman? Said, if she be fair, she will be common, if foul, a torment; he said Old Age is the Haven of Evils.

Ariſtotle being asked what a Lyar gains, said, not to be believed when he ſpeaks Truth: Being upbraided for ſhewing mercy to a bad Man: I pitied, ſaid he, not the manners but the man: Being asked what Hope was? He replied, the Dream of a waking Man: Being told of one that ſpake evil of him behind his back, he ſaid, let him beat me too when I am abſent. He ſaid, the Roots of Learning were bitter, but the Fruit ſweet.

Sophocles ſaid, that the loſs of Time, was the greateſt expence; that an ungoverned Tongue, is leſs to be truſted than an unbridled Horſe; that we then die, when we begin to live; and as Iron is conſumed with its own ruſt, ſo is the envious man with his own manners, when taxed for keeping ill Company; ſo ſaid he, do Phyſitians, and yet have no Fevers.

Diogenes being asked, what Hour was beſt to dine in? If, ſaid he, thou art rich, when

when thou wilt; if poor, when thou canſt: Lighting up a Candle at Mid-day, and going about the Streets with it, he ſaid, he ſought an honeſt man: A rich man unlearned is a Sheep with a golden Fleece. Hearing a hanſome Youth ſpeaking indecently, What, ſaid he, are you not aſhamed, to draw a leaden Sword out of an Ivory Scabbord?

Zeno ſaid, there was nothing more indecent than Pride, eſpecially in a young Man; being asked, what a Friend was? He ſaid, another my ſelf: He was ſo temperate, that he lived ninety eight Years in health, without any Diſeaſe.

Crates ſaid, 'twas impoſſible to find a man without fault, but that as in a Pomgranate, there would ever be ſome rotten Kernels.

Some few Maxims of State.

The Earl of *Salisbury*, the great Stateſman in King *James* the Firſt's Reign, ſaid, that when an Ambaſſador doth abuſe a State, by his Maſter's Commiſſion, then the Servant is freed; but when he doth it without Commiſſion he is culpable, and liable to be puniſhed by the Law of that State, as having diſcovered to be a Servant to the King his Maſter. [Court of King *James*.

The

The best Course of Government is, that Justice may take place, the King's Charges lessened, his Revenue increased, and the Subject not oppressed.

A Deanry or Hospital bing Livings without Cure of Souls, may by the King, be justly conferred upon a Lay-man, with dispensation *De non promovendo.*

The publick good, ought to be the End of all Governments, and the Aim of all Governors.

Marriage among Princes, as it seldom confirms a sound Friendship, so doth it never extirpate an Ancient hatred.

In an Elective Kingdom, scarce ever is the Heir put aside, if equally deserving with others.

We ought not to despise Princes, by reason of their Imperfections, nor to censure either their Persons or Government.

The King's Justice is bound by the Law, but his Mercy is not.

The Prince is the Pilot of the Commonwealth, and the Laws are his Compass.

'Tis a sure Maxim, that the best Christians are ever the best Subjects.

The Emperor *Basilius*, in his Advice to his Son, bad him always make use of the Counsel of those, who through Care and Prudence

Prudence had better'd their Eſtates, and not of thoſe, who through imprudence, had made them to decay; for he that cannot husband well his own things, will never be able to husband well the things of another.

Kings are to conſider themſelves, under theſe three Notions; as Men; as Chriſtians; as Princes.

The higher any Building is, the more it requires exquiſite Proportion; ſo a man in any high Calling, ought to be exquiſitely good.

When a man enters firſt upon any Preferment, he ought to do ſome Notable Act, thereby to get a Name.

They that have not the Grace to be religious out of Conſcience, ought to be ſo out of Policy.

Some men make Religion only a Footſtool to the Seat of Advancement.

The Parliament is prorogued or diſſolved by the King, but each Houſe may adjourn it ſelf.

That State is in an ill condition, wherein the juſtly accuſed ſhall take revenge of the juſt Accuſer, and where he that would ſave his Prince, muſt ruine himſelf.

'Tis a Rule, that great Deſigns of State, ſhould be Myſteries, till they come to the

Act

Act of Performance, and then they should turn to Exploits.

Salus Populi Suprema Lex.

The Contents of the Commission, for the Lord Lieutenant, or Lord Deputy of Ireland.

To conserve the Peace; to punish Offenders; to make Orders and Proclamations; to receive Offenders to Grace; to give Pardons, and impose Fines; to levy Forces; to fight, and make Peace; to dispose of Rebel's Lands; to pardon all Treasons, saving touching the King's Person, and counterfeiting of Coyn; to give Offices, saving the Chancellor, Treasurer, two Chief Justices, Chief Baron, and Master of the Rolls; to dispose of Ecclesiastical Livings, except Archbishops, and Bishops; to receive Homage, and the Oath; to make Provision for his Household, according to the Ancient Custom; to assemble the Parliament with the King's Privity; to receive the Accounts of Officers, saving the Treasurers, and to exercise Martial Law.

FINIS.

BRITISH MUSEUM